A MODELL OF DIVINITIE, CATECHISTICALLY COMPOSED.

VVHEREIN IS DELIVERED THE MATTER AND METHODE OF RELIGION, according to the Creed, tenne Commandements, Lords Prayer, and the SACRAMENTS.

BY

IOHN YATES, Bachelour in Diuinitie, and Minister of Gods Word in S^t^. *Andrewes* in NORVVICH.

Psal. 40. verse 10.

I haue not concealed thy louing kindnesse, and truth, from the great Congregation.

The second Edition corrected and inlarged by the Authors deliberate Iudgement.

LONDON,

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TO OVR DEARE MOTHER THE CHVRCH OF ENGLAND.

MAny of thy Children [deare Mother] are growne more nice then wiſe, and fallen into thoſe humours that are fitter for controlement then imitation. I deſire to be no challenger of my Brethren; yet is it my dutie to be a louer, yea, and (as I am able) a Champion of thy truth. I am deceiued, if this be not one of the maine grounds of that decay of knowledge, wherewith our people are commonly checked, to wit, that they are not either catechized at all, or elſe in as many formes as they haue change of teachers: one teacher (as it were) making worke for another, and ſo pleaſing the fantaſie of their Schollers, who are like ſome

woman with childe, that longs for that peece which shee sees vpon anothers trencher, and swounes if she misse it; or some daintie Dames, that doat vpon euery beautie. They are euery day loue-sicke a new, and like S. *Paules* sillie women, *are euer learning, and neuer able to come to the knowledge of the truth.* My care shall be to bring them home againe to their Mothers dyet, and let them see both the meate and milke shee hath plentifully prouided for them: But before I enter vpon her store, I must acquaint them, that all their trauell abroad to fill their braines with new learning; hath but bin to goe Northward for heate, and in vaine to seeke that candle which they did carry in their owne hands. What plentie of water can there bee, where the lead of the cisterne is put all into the Pipes? Wee haue made so many conueyances of the Art of Religion into the braines and brests of our hearers, that if a man would yeeld to runne after his eye or appetite, hee shall neuer know where to rest; and after many idle excursions, shall lie downe wearie, but vnsatisfied. Art like *Sampsons haire is faire and strong*: Strong in precepts, beautifull in methode. And if both these be to be found in any Catechisme, that which is authorised by our Church, shall carry away the honour of it. Others that swarue from that path, are but like a continuall pumping, without mending the leake: where confusion for want of methode, runneth in faster, then precepts like nailes can fasten themselues. Some teach the Commandements before the Creed, as if they would teach a man to goe before he liue; others put the Seales in the midst of the

2. Tim. 3. 6. 7.

Ars quasi Arx, quia firma & pulchra.

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writing, as if that which ſeales all, ſhould not hang at the bottome of the bill, bond, or bargaine. But our rule of Religion is to begin with faith, by which we liue; then to come to the law of life, by which we walke: after all this, to leade vs to Prayer, leſt we ſhould faint in faith, or waxe weary of workes; and laſtly, finding faith but weake, obedience imperfect, and prayers not as they ſhould be, brings vs to Gods ſeales as the ſafetie and ſecuritie of all our eſtate; Eph 1.13.14. *for being ſealed with the holy Spirit of promiſe, after our faith in God, wee haue the earneſt of our inheritance, vntill the redemption of the purchaſed poſſeſsion.* But I deſire not to be like a tedious Muſician, euer tuning, neuer playing; I come therefore firſt to let you ſee the milke of our Catechiſme, in a briefe and ſhort view of it, and then hauing brought you from the ſpoone to the knife, to let you behold your more ſolide meate out of it. You ſhall finde it ſufficient both for babes in Chriſt, and growne men. And if you be expert in the firſt, then may you remoue a forme higher; for I would not haue a Chriſtian like a dying man, or one ſicke of a Palſey, that hauing his ſenſes, memory, and ſpeech, ſhould want facultie *loco-motiue*, or power to ſtirre his hands or his feete: that being neither deafe nor dumbe to heare or anſwere, ſh ould yet haue withered hands, or lame legges to liue as a Chriſtian. All that I wiſh, is, that wee firſt labour for the happineſſe of knowledge, and then ioyne with it the happineſſe of practiſe. Some Artiſans might liue as well as landed men by their earnings, if they had not a worſe boone with ſo excellent a facultie, of idlenes,

and ill husbandry. It ſhould bee a ſhame for vs to haue the *Philoſophers* ſtone of the trueſt riches, and yet to liue like beggers. Behold (O Chriſtian) the tranſcendent obiects of thy aſpiring thoughts, and euer keepe thy ſoule vpon the wing in meditations of the kingdome of heauen, and the righteouſneſſe thereof: loathing thoſe muck-wormes of the world, which like the Gentles bredd of putrifaction, or Beetles feeding in the dung, can reliſh nothing but earthly things, or thinke of no other godlineſſe but gaine.

And now to returne to my firſt propounded filial office, and dutifull ſubiection vnto thee our reuerend and deare Mother; as I in this prologue am bold to call on others to wait vpon thy hand and eye, and to tread in thy pathes, rather then to trample out new by-wayes of their owne: ſo moſt of all, doe I deſire and endeauor in my beſt aduiſed thoughts, to frame my ſelfe vnto thy rule, and accordingly haue in ſome particulers of moment ſuffered thoſe to walke alone, whom otherwiſe I was forward enough to follow, if not *per omnia*, yet *per plurima*. And to (vtter my conſcience ingenuouſly) I profeſſe, that in theſe ſecond deliberations and due reuiſalls I find, not ſo much my will ouerborne by authority, as my iudgement rectified by neceſſary inference from ſure Theologicall grounds. And therfore I hope the body of this my reviewed, and more ſtrictly examined work, will by the ſcarres of ſome inciſion here and there, appeare the more, not deformed, but ſound and proportionable. In which temper and feature I

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am the bolder againe to preſent this my weake infant in the Temple, now after the time of in-lying and purification, to be embraced in the bleſſed and bleſſing armes of thy indulgence: to whoſe common and grand motherhood, wee are to ſubmit, not onely our ſelues as children, but our labours, as a ſecondary off-ſpring:

Noſque omnes Deo, eiuſque verbo:
vt ſimul adſint nobis, via,
veritas, vita.
Amen.

Some of the errors in letters, words, and prickes, amended both in the margent and text.

P. ſignifieth the page, L. the line.
T. the text. M. the
Margent.

EPiſt. 2. p. 3 l. 29 reade μεμνημένων p. 4. ἀσφαλάτε. in the ſhort catech. p. 6. l. 9. put out the pricke after *vs.* In the larger catech. p. 3. m. l. 6. reade ſecururus. p. 8. m. l. 7 a point before ars. l. 10. a point before Theologia, l. 12. read artificio. p. 11. t. l. 32. indiuiſible. p. 12. m. l. 1. plummet. t. l. 22 it ſelfe. p. 21. m. l. 13. a point before *eſt enim*. p. 24. m. l. 22. eſſentiæ. p. 25. t. l. 11. ſought. p. 33. t. l. 19. is Chriſts. p. 34. m. l. 26. a point before *literas*. l. 29. a point before *vnitas*. p. 36. m. l. 3. ſive. l. 4. ſiue. t. l. 32. ere. p. 38. m. l. 7. a point before *ſine generat*. l. 9. corruptione. p. 41. m. l. 5. qualitate. l. 12 ἀρχετύπος, p. 45. m. l. 9. a point before *ſecundò*, l. 18. inter ſe varia. l. 22. fides l. 26. ſubiugat, after which a full point. l. 29. ab. l. 42 a point before *cum*, l. 37, diſſentiant. p 58. m. l. 14. a point before *non* l. 21. naturæ. p. 70. m. l. 3. fælicitas. p. 72. m. l. 35. perfectam, p. 74. m. l. 5. immortalitatem, p. 75. m. l. 21. a point before *in regard*, p. 77. m. l. 5. a point before *perſona*, p. 79. m. l. 5. a point before *hinc*, p. 83. t. l. 13. and here. p. 98. m. l. 22. *continente*, l. 25. Chriſtus. p. 108. m. l. 24 ἀυτεξούσιος, p. 111. m. l. 6. per ſpiritum. p. 117. m. l. 24. ſe. p. 118. t. l. 26. foure formes, p. 120. m. l. 7. futuri, p. 122. m. l 16. confiteor, p. 131 m l. 5. aquas. l. 13. ſive. p. 153. m. l. 2. creabatur, p. 156. m. l. 14. *hinc* l. 36. facultatibus rationalibus, p. 160. m. l. 27. παράδειγος, p. 167. l. 10. Elymeth, climeth. p. 168. l. 6. luſoryes, luſory, p. 169. l. 1. lolery, luſery. p. 182. t. l. 23 roaring, p. 196. m. l. 7. cor tentat, p. 200. t. l. 21. a point before *to the queſtion*, p. 206. t. l. 13. contact. p 213. t. l. 5. euaderet, p. 222 m. l. 27. ἀνυποστάτε, p. 224. t. l. 10. potion. p. 230. m. l. 34. mortificata, p. 242. m. l 5. nobis, p. 251. m. l 17. a point before *exaltationis gradus*, p. 257. m. l. 31. veritas, p. 260. m. l. 9. infigunt. l. 10. couplement and complement, p. 265. t. l. 33. adde, *all arts are the*. p. 280. t. l. 17. bagges, p. 284 t. l. 35. after faith and fight, p. 286. m l. 23 *papiſts end* p. 288. t. l. 15. *to be put*, p. 296. m. l. 18. *hands vpon the head*, p 301. m. l. 24 ſet uitus, l. 25. a comme after *nondum tota*. p. 319. m. l. 12. hominum. p. 323. m. l. 5 laudat.

That which is miſplaced page 232. lin. 12. beginning with theſe words, *The publication of a more priuate, &c.* and continuing to the page 233. l. 11 ending with theſe words *ſafeſt pathes*, is to be reduced to the page 231. l. 28, and placed after theſe words, *deſerued torments*.

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CELEBERRIMÆ APVD CANTABRIGIENSES ACADEMIÆ, BONARVM OMNIVM literarum & Christianæ pietatis Nutrici, *et alteri Anglicanæ Ecclesiæ Seminario* gratiam et pacem in Christo sempiternam.

NObis Musarum æmulis (*Illustrissima Mater Academia*) τὸ τῆς φιλολογίας ταμεῖον *clausum & reconditum, plusquam Herculano labore retexisti, & indicij acrimonia velut clave quadam aperuisti, repagula obstantia sustulisti, fores velut divina virgula tactas effregisti, luceq; linguarum & artium illata, reipsa probasti quod* παροιμιαζόμενοι *dicere solemus:* ἀνεῳγμέναι μυσῶν θύρai. *Nos igitur sic literarum mellinijs sub tuo auspicio* ἀπταλλόμενοι, *operæ pretium facturi videmur, si hanc ex alvearijs tuis concinnatam* μελιτουργίαν *tibi exhibeamus. Si rem spectabis ipsam, sacrosanctæ Dei veritati* ὁμόψηφον *est: si nostras lucubrationes æstimabis, perexiguum & levidense id quidem est, & scriptum crassiusculè. Cæterùm operosum, mea quidem sententia, foret totius* ἐγκυκλοπαιδείας *utilitates vel percensere, nedum fando* σαφέστερον *explicare: cum de ea statim dicturo occurrat* πολυθρύλλητον τί πρᾶγμα, ἢ τί ὑπέρτατον καταλέξω; *præcipuas tamen, velut exerto digito monstrabo, vt artium studioso, si fieri queat, calcar animumque addam, ad earum diligentem multamq; lectionem.*

Ens primum est omnium bonorum ἀρχέτυπον, *& ens à primo eorundem* ἔκτυπον : *illud est Artium author, hoc subiectum; illud agit, hoc patitur : & quia omne agens agit ad modum recipientis ; hinc Deus* φῶς δικῶν ἀπρόσιτον *quoad nos* μεγαλῦ φωτὸς μικρὸν ἀπαύγασμα καὶ ἀποσπασμάτιον *demonstrat : egregie tamen* τὸ γνωστὸν τῦ θεῦ *rerum creatione, gubernatione & obsequio depingitur.* φανερὸν ἐστιν ἐν αὐτοῖς ; *quia efficax primi entis sapientia, vt est ab ipso profecta primùm, sic ad ipsum reversa demum est. Eruditio in circulo idem habet principium & finem ; hinc a Deo in Deum quasi a punctum in punctum* ἐγκυκλοπαιδεία *digitum ad rem intendit. Et quia, sicut punctum tenuissimum, aciem fugit, nobiscum per circulum agit. Est enim* ἐγκυκλοπαιδεία *omnium entium & artium a Deo pro subordinatione finium ad vltimum finem accurata comprehensio :* γνόντες τὸν θεὸν ἐματαιώθησαν, *quia finem non attigerunt,* θεὸς ἐφανέρωσε, *& illi* ἐμωράνθησαν, *principium ad finem non applicantes.*

Ἐγκυκλοπαιδεία, *respectu sui motus ad finem est* ἐνεργητικὴ τῦ θεῦ σοφία : *respectu terminorum a quo in quem* σοφία τῦ θεῦ φειδαγῦσα ; *& respectu subiecti recipientis* πολυποίκιλος σοφία τῦ θεῦ. *Atque in hoc subiecto est & refracta & distincta. Refracta ab ente primo per totam suam creationem et previdentiam. Nam sicut literæ refractæ specillis ocularijs, & maiores factæ ab hebetioribus oculis percipiuntur : sic ens subtilissimum & spiritualissimum in ente a primo sui-ipsius vestigia impressa relinquit, ne rationis* δίοπτρον *offendat. Excellens enim sensibile corrumpit sensum, &c. Hinc e creaturis circularis ista sapientia irradiatione acta in speculum intellectus, ab eodem primò recipitur per rationum intelligentiam, & axiomatum scientiam. Secundo, vel intus exagitatur per sapientiæ discursum, & prudentiæ methodum, vel externè reflectitur ad rem faciendam per artem, hominem instruendum siue verbo per doctrinam & disciplinam, siue scripto per libros. Sic* θεόπεμπτον *totius* ἐγκυκλοπαιδείας *incomparabilis beneficium, Deo (vt habet prouerbium) hominibusq; plaudentibus, tanquam* σεὶρὰξ χρυσῶ διαπεπλικμένη *e cœlo prolapsa est.*

Deinde hæc ars entis a Deo propriis subiectis distinguitur.

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Rebus enim certis a Deo concinnatur. Ratio, oratio, Quantitas, natura & bonum quasi entis a primo κεφαλαια *generalia cum eo concreta & conflata sunt. Ex Ratione oritur dialectica; ex oratione purâ Grammatica, ex ornata, Rhetorica. Atque tres istæ artes generales appellantur: Non ratione subiecti, quod per* ἀφαίρεσιν *proprium est, sed* τῷ περιτομένῳ *quod per* χῆσιν *agit vbique. Ex quantitate oriuntur Arithmetica & Geometria, illa ex discreta, hæc verò ex continuâ. Ex natura proficiscitur Physica, cuius propagines sunt fere infinitæ. Ex totius mundi fabricâ Cosmographia, Partium, elementorum Geographia, Hydrographia cum arte nautica, &c. Elementarium, primò ex inanimatis, lapidibus* λιθολογία, *& hinc ex preciosis ars Gemmaria, &c. Nec non ex vilioribus Lapidaria, Carbonaria, &c. Ex metallis* μεταλλουργία, *& hinc* χρυσοχοϊκὴ, *cum reliquis quæ occupantur circa argentum, æs, plumbum, stannum, &c. Ex viventibus, plantis* φυτουργία, *ex Stellis respectu motus Astronomia, prædictionum Astrologia. Ex animalibus (hominibus, scil: & Brutis) innumeræ artes recensentur. Enascuntur etiam artes ex rerum naturalium qualitatibus, vt ex sonis, Musica; visu, optica; coloribus, artes pingendi, tingendi, &c. Atque ista quasi per transennam prætereuntes strictim aspeximus.*

Ex bono, siue vltimo rerum fine Theologia emanat, ex cuius fonte & radice propagatur Ethica; ex decàlogo enim enascitur, estque vel vnius hominis, qua erga seipsum se bene gerit: Vel plurium, quæ œconomica & politica nominibus insignitur: Atque ex quinto præcepto originem ducit. Sed audax sum ego, quòd hoc inclytum artium Athenæum illustri hominum μεμνημένων παιδοχείῳ *exornatum his recensendis suspensum detineam. Ne igitur matrem diutius demorer, exponam quorsum hæc dicta sunt, scil: vt Deum artium omnium authorem admiremur, & creaturas non hominum phantasmata pro artium subiectis* ὡς ἐφικτόν *scrutemur, ex quarum latifundijs literæ reconditæ eruuntur; & Deo gratias agamus, quòd observatione diuturna notandis rebus nos fecit artifices, idque artem* πεποιημένους, *non* πεποιημένους. *Lectissima Mater, iste* πεαυλίσαντος σωματίου ἀφθόγγος, *quamvis longè infra gravitatem tuam sub-*

sidat, tamen, nisi mihi ipse sim Suffenus, magis ab ἐπιεικείᾳ tua veniam, quàm severiorem ab' ἀκριβείᾳ censuram expectat. Ceteram' ἀποβατῆντας & prurientis ingenij homunciones tantum moror, quantum, aut numerum lupus, aut torrentia flumina ripas. Consultius enim esse iudico, me vt verberent homines audaciæ calumnia, quàm vt tu desideres nostrum aliquod officium & obseruantiæ testimonium. Affero igitur tibi quas potui mandragoras in agro Theologiæ repertas: limatulis & politulis illis, quibus verba quàm veritas pluris est, nullæ sunt herbæ in nostro calatho, nisi forsan nimiarum elegantiarum gravedine laborantes hinc petãt (si placet) ἀσφαλτα δυμίαματα καὶ τεφγε πόρρα, quo veluti Sabæi veternum discutiant, sensusq; hebescentes expergefaciant. De verbis minus fui sollicitus, fretus te sermonis infantiam nec spectare nec curare; vna veritas & tibi & mihi proposita est. In cuius vestigatione Alexandrum Richardsonum, olim puerum lacteniem, & in gremio tuo sedentem, mammamq; appetentem, leviter presso vestigio persecuti sumus. Deus in perpetuum tam pulchra faciat te prole parentem. Hactenus inuictos pugiles in promptu habuisti, qui percellant & delumbent Antichristum, & æuo sempiterno confidimus te fruituram. In votis hoc vnum habeo, vt munus hoc nostrum tenuiculum pro voluntate emetiri velis, & in bonam partem accipere digneris. Valeto. Anno vltimæ patientiæ Sanctorum, 1621.

Tibi in Christo addictissimus,

IO: YATESIVS.

TO
THE RIGHT .VVOR-
SHIPFVLL Mr. GEORGE
BYRCH, MAIOR OF THAT
famous and renowned CITIE
of NORVVICH:

AND
TO THE RIGHT WOR-
SHIPFVLL, Sr. THOMAS HIERON,
one of the Gouernours of the ſame City,
and for this yeare High Sheriffe
of NORFOLKE:

Together with the whole Senate
and Societie of the worthy and worſhip-
full Iuſtices of Peace, Sheriffes, Aldermen,
Common Councell, Commoners,
and Citizens, *I. Y.* wiſheth
the proſperity of all true
peace and piety.

I Should not (Right worſhipfull, and worthy Society) haue preſumed to offer this place to ſo famous a City, but that the parts doe euer, or at leaſt ſhould follow the nature and proceſſe of the whole. Our common Mother, in and by whom we are all borne and

brought vp as Christians, challengeth our first seruice. And because some of you as well as my selfe haue enioyed so excellent a Nurse and Foster-mother, cherishing and feeding vs with the purest and most pleasant liquor, till wee came to some full and perfect age; we should doe amisse, if we would forget her in the chiefest and noblest of our thoughts. To you therefore I come, as being sent from the breasts of my mother, to giue you a taste of her milke. Onely remember who it is that must giue the increase both to her in labouriug, and you in profiting. *Rebecca* may cooke the Venison: but *Isaack* must giue the blessing. Wee can but speake to the eare, God must speake to the Conscience. I wish wee could condescend to the infancy of our Nurcelings, aud *become all vnto all*, rather studying to make our people schollers, then to shew our selues schollers vnto them. When the *Iewes* heard *Paul*, Act. 22. 2. to speake in their mother tongue, they both kept the more silence, and gaue the better audience. Accept therfore the following Treatise, as a due acknowledgement of my loue and thankfulnes, wishing not onely with Philosophers *prosperity*, Physitians *health*, the commō people *ioy*, Romanes *safety*, S. *Paul*, *welfare*, but also with our blessed Sauiour, *Mar.* 9. 50. *Peace powdered with pietie*: otherwise these congratulations of our ioy, shall but æqualize a drunken *Nabals* Sheepe shearing, or the fatting of some Epicurean hogges, or the celebration of the festiuall reuels of the dissolute crue, whose dyet and dainties are the Deuills food. Cleanse therfore the Augean stables

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of our drunken Tauerns and Tipling-houſes, with all the blinde vaults of profeſſed filthineſſe. The City of *Alexandria* in *Egypt*, nouriſhed the great Bird *Ibis*, to deuoure the garbage and offall of it, and to cleanſe the ſtreetes; but he left of his owne filth and beaſtlineſſe more noyſome behinde him. They are the deuils deputies not Gods, who being ſet in their places, like the Kites feede themſelues with the offalls of the people; I meane, bribes to peruert the courſe of Iuſtice. They who in reformation ſeeme to amend the exorbitances of their places, and doe it not heartily, imitate the Phyſitian, who in an *Hectical* body, laboureth to kill the itch, &c. Rouze vp your ſpirits, awaken your Chriſtian courage, and ſet your ſelues heartily againſt the crying ſinnes of theſe times. But I muſt take heede, leſt I run into the inconuenience obiected by that *Spartane* to the *Athenians*, *That wiſe men did conſult, and the ignorant giue ſentence.* We may eaſily iudge our ſuperiors (conſulting of remedies) to be guilty of the increaſing of the maladies and miſchiefes of the State. Drunkennes and the nurſeries of it, vſurping Sobrieties kingdome, as *Adoniah* did *Salomons*, haue gotten ſo ſtrong an head, that they can hardly be reſiſted. Only let the Magiſtrate take to himſelfe a firme forehead, courageous heart, buſie hands, and not partiall, execute lawes with ſtrictnes and reſolution, and God ſhall bleſſe the ſame with happy ſucceſſe: if otherwiſe, God will ſuffer wickedneſſe to puniſh it ſelfe, and that no power can turne the ſtreame, becauſe God will haue it carry the offenders headlong to their

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perpetuall ruine, and his owne reuenge: yet muſt the good Magiſtrate, euen ſwim againſt the tyde, knowing that without conqueſt, it is glorious to haue reſiſted: in this alone he were an enemy, if he ſhould doe nothing, becauſe he ſees ſo little good come of all his trauell. Let but (worthy Magiſtrates) the endeauour be yours, and you may with comfort leaue the ſucceſſe to God; and ſo I ceaſe, neuer ceaſing to pray for you.

Yours in all Chriſtian duty

and ſeruice,

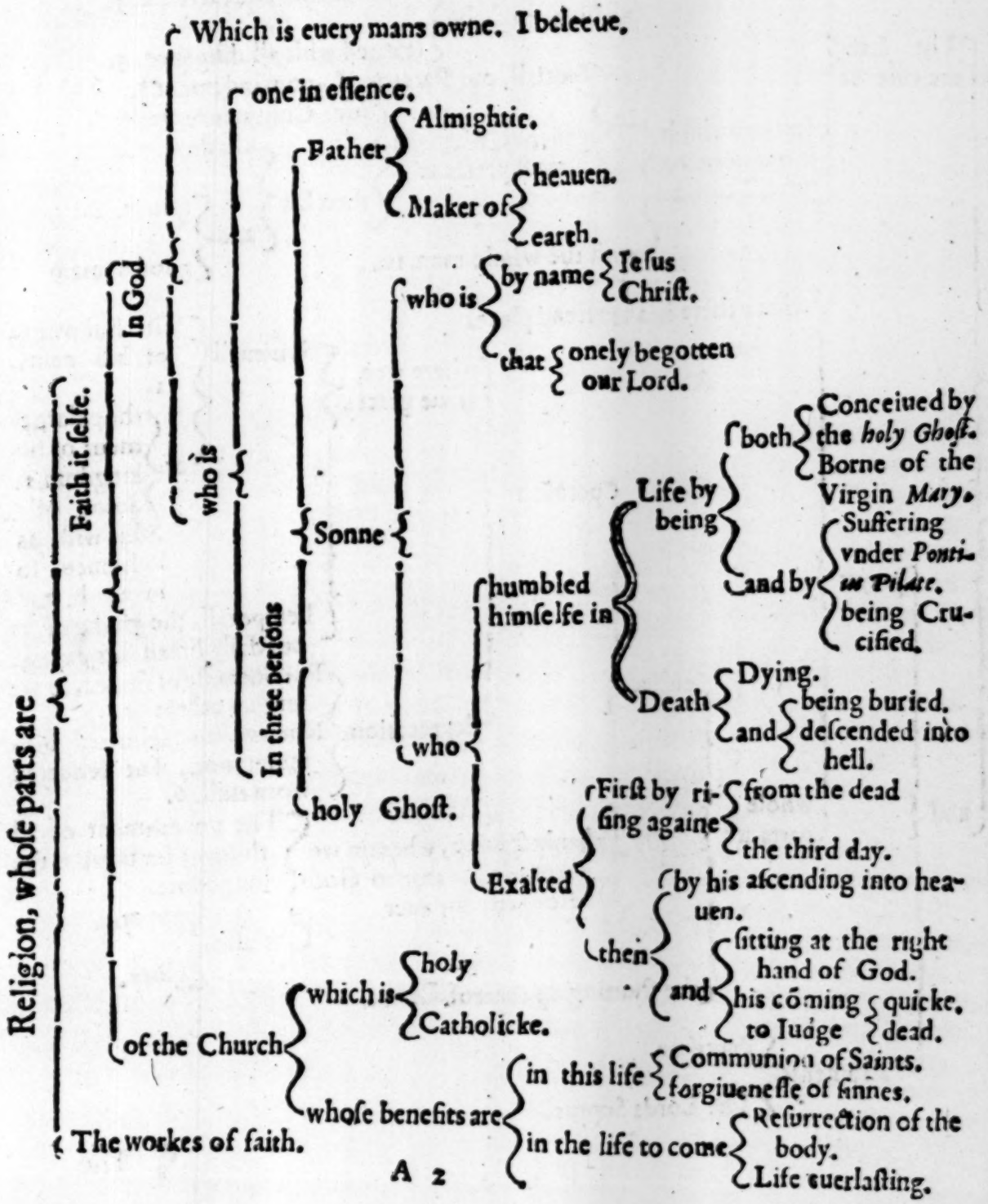
IOHN YATES.

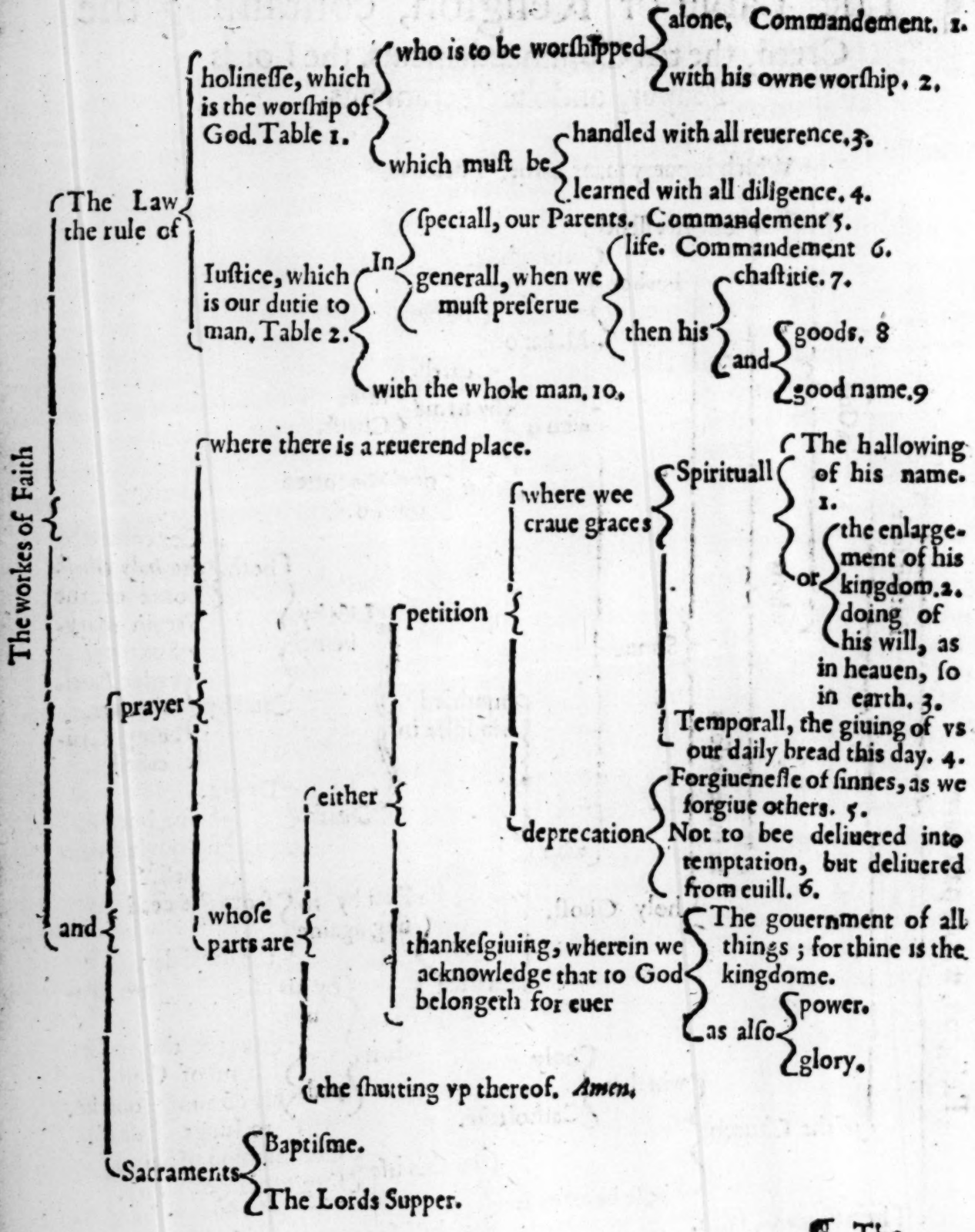
An aduertiſement to the READER.

THe truth & triall of this Treatiſe (carefull Reader) may, I hope, the better be accepted without diſtruſt or diſtaſte, becauſe it hath paſſed thorow the fire, fanne and furnace of two iudicious and learned Diuines, whom for honours ſake, I am bound to mention vnto thee. The one is the Reuerend and worſhipfull Mr Tho: Goad, Dr of Diuinity, *by whoſe labour this worke is carefully corrected, & iudiciouſly ſupplied, where it might offend through want or weakneſſe, in any part or power of it: his ſtars or his ſpits (that I may vſe* Origens *notes) haue beene welcome to this my Tractate. I expected his vnpartiall ſentence, and he hath done iuſtly to ſhut his friend out of dores, while this worke was diſcuſſed. Know therefore with me (good Reader) by whom thou haſt profited, and be thankfull. The other is* Mr Alexander Richardſon, *now deceaſed, to whom I haue done the office of a Chriſtian brother, in raiſing vp ſeed to the dead, to continue his name, that his memory & worth might not be put out of* Iſrael. *This skilful Artiſt hath cāſt & coyned the heads, & I would to God he had handled them before his death. Some few ſpecialties are vpon neceſſary cauſe altered, but*

they are of ſo ſmall moment, that they make no great breach in the body, neither in thy knowledge in viewing of the order and Methode of Religion. I know if the diſcourſe as well as the heads had proceeded from the ſame hand, they would haue beene more accurate and perfect. A ſhaft ſhot by the hand of a Gyant, and a childe differ much; yet will I not in a fond admiration, and apiſh imitation of any perſon make all his deeds and doctrines like the reflection of a looking glaſſe, to frame all thoughts and things by his ſhadow. This were but to catch Doterels, and ſhew feats of actiuitie, to deceiue the ſimple. Againe, if ſome little thing be cenſured in the firſt inuentor, I hope they that loue him, will not thinke, as good friends as they deale with him, like Gnats, which after they haue made a ſweet kind of Muſicke, euermore ſting before they depare. I feare not thy profite in it, if thou wilt ſubmit both it and thy ſelfe to the true touch-ſtone, I meane the ſacred Scriptures; otherwiſe with Perillus *thou mayeſt periſh in thine own inuentions, and thine owne cunning at the laſt will fayle thee, and leaue thee as* Abſolons *Mule left his rebellious Maſter betweene heauen and earth. Conſider therefore what is ſaid, and the Lord giue thee vnderſtanding in all things, that thou mayeſt be no leſſe wiſe, then good. Amen.*

¶ The Table of Religion, containing the Creed, the ten Commandements, the Lords Prayer, and the Sacraments.




The workes of Faith
The Law the rule of
holineſſe, which is the worſhip of God. Table 1.
who is to be worſhipped
alone, Commandement. 1.
with his owne worſhip. 2.
which muſt be
handled with all reuerence. 3.
learned with all diligence. 4.
Iuſtice, which is our dutie to man. Table 2.
In
ſpeciall, our Parents. Commandement 5.
generall, when we muſt preſerue
life. Commandement 6.
then his
chaſtitie. 7.
and
goods. 8
good name. 9
with the whole man. 10.
and
prayer
where there is a reuerend place.
whoſe parts are
either
petition
where wee craue graces
Spirituall
The hallowing of his name. 1.
or
the enlargement of his kingdom. 2.
doing of his will, as in heauen, ſo in earth. 3.
Temporall, the giuing of vs our daily bread this day. 4.
deprecation
Forgiueneſſe of ſinnes, as we forgiue others. 5.
Not to bee deliuered into temptation, but deliuered from euill. 6.
thankeſgiuing, wherein we acknowledge that to God belongeth for euer
The gouernment of all things; for thine is the kingdome.
as alſo
power.
glory.
the ſhutting vp thereof. Amen.
Sacraments
Baptiſme.
The Lords Supper.

¶ The

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The Catechiſme defined, and diſtributed.

Chap. I.

Of Faith in God.

Queſtion.

WHat inducements to Religion are prefixed before your Catechiſme?

A. Foure; firſt, the giuing vp of my name to God in Baptiſme, and that in the dreadfull name of the Father, Son, and holy Ghoſt. Secondly, that being not able to giue it vp my ſelfe, it was done by others, according to the auncient cuſtome of the Church, euer conioyning *Baptiſme* and *confeſſion* together, *Mat.* 3. 6. *Aug. epiſt.* 24. Papiſts would haue it to contract ſpirituall kindred, but ſurely it maketh honeſt loue amongſt neighbours. Thirdly, they that gaue it vp for me, did promiſe in my name, that I ſhould liue according to Religion. Fourthly, I beleeue in conſcience, that I am bound to performe what they haue promiſed. Thus becauſe I am Gods, and bound to him by ſureties, vowes, promiſes, and Conſcience it ſelfe; it is my duty being now come to yeares of diſcretion, to learne to beleeue in him, and obey him.

Q. *What then is Religion?*

A. It is the *acknowledgement* of the truth, which is according vnto godlineſſe, *Tit.* 1. 1.

Q. What are the parts?

A. *Faith* and *workes*; the ſumme of the one is contained in the Creed: of the other, in the ten Commandements, Lords Prayer, and the Sacraments. *Tit.* 3. 8.

Q. What is Faith?

A. A confidence in God, grounded vpon knowledge, *Ioh.* 16. 30. *We know and by this beleeue.*

Q. How is faith grounded vpon knowledge?

A. In regard of *God* and his *Church*: the maker of the Couenant, and the people with whom it is made, *Ier.* 31. 33.

Q. How in reſpect of God?

A. As we beleeue in *one God*, and *three perſons* for our happineſſe, *Ioh.* 14. 1.

Q. How in one God?

A. In reſpect of *nature*, eſſence, and being. *Deut.* 4. 35.

Q. How in three perſons?

A. Three in regard of *diuine relation*, or reall reſpects in that one moſt pure eſſence, *Mat.* 28. 19.

Q. What is the eſſence?

A. That whereby God is of himſelfe, the moſt abſolute and firſt *being*, Iſa. 41. 4.

Q. What is a perſon?

A. That one pure God, with the *relation* of a Father, Sonne, and holy Ghoſt, 1 *Ioh.* 5. 7.

Q. Doth the relation adde any thing to the eſſence?

A. Nothing but reſpect or relation, as *Abraham* the Father of the faithfull hath the ſame nature as hee is a Father, and as he is a man.

Q. What is the relation?

A. It is either to *ſend* or be *ſent*, and both theſe are done either by nature, or counſell. *Ioh.* 15. 26. The ſpirit proceedeth from the Father and Sonne by nature, and is ſent to vs by counſell.

Q. Is there no other Relation?

A. Yes; either to *beget*, or be *begotten*; and the Father begets his onely Sonne by nature, and the reſt of his chil-

dren by counsell, *Heb.* 1.3. *Iam.* 1.18. A man having the relation of a Father is said to beget children by nature, or counsell, as adopted children are freely begotten, not of the body but the will. *Iam.* 1.18. *Of his owne will begat hee vs:* not so his onely Sonne, who is as naturall to his Father, as burning to the fire, and as *Isaac* to *Abraham.*

Q. What then is the first person?

A. God the Father, who by *nature* begets his Sonne, and by his *counsell* creates the world, *Heb.* 1.2.5.

Q. What is the property of the Father?

A. To *beget*, and not to be *begotten*, Ioh. 3.16.

Q. What is his manner of subsisting?

A. To be the *first person*; for the begetter is before the begotten, and yet being Relatiues they are together in nature, for no man is a father before hee haue a sonne, though in order the Father be first.

Q. What is the Fathers worke?

A. *Creation*; for, I beleeue in him as maker of heauen and earth: and the reason is, because he is the first person, to whom the first worke belongs.

Q. What ie Creation?

A. A worke of the Father, who of himselfe by his Son and Spirit, makes the *world* of nothing, exceeding good, *Gen.* 1.31. *Heb* 1.3.

Q. What is giuen to the Father in respect of Creation?

A. *Almighty power*; for, the Father in himselfe is pure act, which act is power as it may bee felt of his creatures, which are in power to be.

Q. What is omnipoteucy?

A. It is that whereby the Father is able to doe all that he doth, and more then he doth, if it contradict not his owne nature, or the nature of things.

Q. How is Creation diuided?

A. Into *heauen* and *earth*, Gen. 1.1.

Q. What meane you by heauen?

A. The third heauen, with the Angels, both which were made perfect in the very first beginning of time, *Gen.* 1.1.

Q. *What meane you by earth?*

A. All that *matter* which was closed and compassed about with the third heauen, and was made at the same instant with it, to prohibite, and keep out vacuity or emptinesse, and fill vp the whole compasse of it; otherwise the parts of themselues would haue fallen together to haue kept out that enemy of nature, *Gen.* 1. 1.

Q. *Are we to vnderstand no more by earth then that first matter?*

A. Yes, we are to vnderstand the forming of it into the foure elements, *fire, ayre, water,* and *earth*; as likewise the filling of it and them with *inhabitants*, both aboue and below: as also the *prouidence* of the Father in preseruing and gouerning of them all to their ends and vses: for the Father carries the worke according to his proper manner of working, vntill we come to Redemption, and there the Sonne takes it vpon him in a peculiar manner.

Q. *What is the second person?*

A. The Sonne, who is begotten of the Father by nature, and by counsell redeemes *mankind*.

Q. *What is the Relatiue property of the Sonne?*

A. To be *begotten*. Heb. 1. 5.

Q. *What is his manner of subsisting?*

A. To be the *second person* in order, not in nature; for the begotten in relation is naturally as soone as the begetter.

Q. *What is his worke?*

A. *Redemption*. Eph. 1. 7.

Q. *What is Redemption?*

A. It is a *satisfaction* made to the Iustice of God the Father for Man by a Redeemer.

Q. *Who is the Redeemer?*

A. *Iesus Christ*, his onely Sonne our Lord.

Q. *Why call you him Iesus?*

A. Because he is a *Sauiour of his people from their sinnes*. Math. 1. 21.

Q. *Why*

Q. *Why Chriſt?*

A. In regard of his *offices*, as he is annointed our *King, Prieſt*, and *Prophet*. Pſal 45.7. Luk.4.18. Act.4.27. *and* 10.38.

Q. *Why his onely Sonne?*

A. Becauſe the Father can haue no more ſonnes by *nature* but one.

Q. *Why our Lord?*

A. By the right of *Redemption*. Rom. 14. 9.

Q. *How is our Redemption wrought?*

A. By the *humiliation* and *exaltation* of the Sonne of God. *Luke* 24.26.

Q. *What be the ſeuerall degrees of his humiliation?*

A. *Seauen*; There be ſome others left out of the Creed; but theſe expreſſed are the principall.

Q. *What are they?*

A. 1. His *conception*; 2. his *nativitie*; 3. his *paſſion* vnder *Pilate*; 4. his *crucifying*; 5. his *dying*; 6. his *buriall*; 7. his *deſcent* into hell.

Q. *What is meant by all theſe?*

A. That Chriſt muſt not onely ſatisfie in generall, but that he muſt paſſe through the *degrees* of our ſorrowes, and beare our afflictions. *Iſa.* 53.4,5.

Q. *What be the ſeuerall degrees of his exaltation?*

A. *Foure*; which are his *Reſurrection, Aſcenſion, Sitting at Gods right hand, and returne to Iudgement*. As in his humiliation he tooke our receits, and taſted the bitter potion for vs; ſo all Phyſicke being ended of that kinde, hee giues vs his receits of *Redemption*, Epheſ. 1.7. *Iuſtification*, Rom. 3.24. *Reconciliation*, Coloſ. 1.20. *Sanctification*, 1. Pet. 1.2. *Entrance into glory*, Heb. 10.19 Theſe are Cordials for vs, and for him after all his penall receits.

Q. *What is the third perſon?*

A. The holy Spirit, who *by nature* proceedeth from the Father, and the Sonne, and *by counſell* applyeth Chriſt to the Church, and euery member thereof; the Father being the firſt perſon elects, the Sonne redeemes, and the Spirit

ſanctifies.

ſanctifies, *Ioh.* 14.26. *and* 15.26. *Rom.*8.16.1 *Cor.* 2. 12. *Iohn* 3.5. 2 *Cor.*1.21. *Rom.*8.23.

Q. What is his Relatiue propertie?

A. To *proceede*. Vnderſtanding begets an Image of it ſelfe, and loues it, and ſo from the beſt vnderſtanding to the beſt obiect of it, proceedes a mutuall loue. The begetter loues the begotten, and the begotten loues the begetter, and their loue is equall to themſelues, and próceedes from them both, and to vs. The *will* of the Father, by the *wiſedome* of his Sonne, and power of his good Spirit is ſaid to doe all.

Q. What is his manner of ſubſiſting?

A. To be the *third perſon* in order; for proceeding from two, he muſt needs be the third, and yet in nature as ſoone as either of them; for the louers and the loued, are Relatiues, and therefore together in nature.

Q. What is his worke?

A. *Application*, or *Sanctification*, Epheſ. 5. 26,27. The Sonne hauing prepared the remedie, leaues it to be applyed by the Spirit, *Iohn* 16.7.

Chap. II.

Of the Faith of the Church.

Hitherto of Faith in God.

Queſtion.

WHat is the Faith of the Church?

A. Whereby beleeuing in God, we alſo beleeue, that we are of the *Church*, and made partakers of all good things promiſed vnto it.

Q. What is the Church?

A. *The number of all thoſe that are applyed to Chriſt by the Spirit*; Now as this vnion is made by faith, it is called the *militant* Church, as by viſion, the *triumphant*.

Q. Why

Q. Why is it called holy?

A. Becauſe it is an holy Societie of *Saints*, in regard of the Spirits worke, 1 *Pet.* 2.9. *Reu.* 11.2 *and* 21.19.

Q. Why Catholike?

A. Becauſe it is *vniuerſall*, in reſpect of all *times*, *perſons*, and *places*, a familie both in heauen and earth, *Math.* 26. 13. *Epheſ.* 3.15. 1 *Iohn* 2.1. *Reu.* 7.9.

Q. What are the benefits God beſtoweth vpon it?

A. Two in this life, as the *communion* of Saints, and *remiſſion* of ſinnes: and two in the life to come, as the *reſurrection* of the body, and *life euerlaſting*, Lament. 3. 23. Pſal. 68.19. Col. 1.5. and 3.3.4. 1 Ioh. 3.2.

Q. What is the communion of Saints?

A. It is our communicating with God, and the godly, both in *grace* and *glory*, or that fellowſhip that we haue with Chriſt our head, and all his members, *Pſal.* 16.5. *and* 73.26. *Iſa.* 55.1. *Act.* 4.32. *Gal.* 6. 10. *Epheſ.* 4. 3,4,5,6. *Heb.* 10. 24. *Phil.* 2. 1,2. 1 *Cor.* 10. 16. *Reu.* 3. 18. *and* 6. 20.

Q. What is the remiſſion of Sinne?

A. It is a worke of mercy, whereby the *Father*, being offended, and reconciled by his *Sonne*, doth witneſſe to our conſciences by his *holy Spirit*, that all our ſinnes are diſcharged, and that we are graciouſly receiued againe into his fauour. *Iob* 33.27,28 1 *Kings* 8.47. *Hoſ.* 14.2. *Iſa.* 33.24. *and* 62.11. God in forgiuing our ſinnes doth both couer and cure them, 1 *Iohn* 1.9.

Q. What is the reſurrection of the body?

A. It is a ſtanding vp from the dead, by the power of *Chriſts reſurrection*, whereby our corruptible bodies are made incorruptible, and filled with all glory and excellencie, *Iob* 19.25,26. *Ioh.* 5.28. *Act.* 3.19. 1 *Cor.* 15.42.43. 2 *Cor.* 5.4. *Heb.* 11.35.

Q. What meane you by life Euerlaſting?

A. That moſt bleſſed and happie eſtate in which all the *Elect* of God ſhall reigne with Chriſt their head in the third heauen, after this life, and after the day of iudge-

ment,

ment, and that both in body and soule for euer and euer. *Psal.*16.11.*Isa.*64.4.*Ioh.*17.20,21.1.*Cor.*2.9.*and* 13.12. *and* 15.28.2.*Cor.*12,4.*Phil.*3.21.*Reu.*21.22.*and* 22.2.

CHAP. III.

Of good Workes.

Hitherto of Faith.

Queſt. *WHat are the workes of Faith?*

A. That *ready act* of faith to doe as we are bidden, *Rom.* 6. 16. 1. *Sam.*12.25. *Iam.* 2. 14. 17. *Iohn* 14.15. 1.*Theſſ.*1.3.*Tit.*3.1.8.

Q. *How are theſe workes diuided?*

A. They are either our *walking* with God, or *conferring* with him, or *receiuing* frō him. 2.*Cor.*7.1.*Phil.*1.6.2.*Theſ.* 1.11.*Heb.*6.17,18. Faith bids the cleanſed, goe away and ſinne no more, but walke after the Spirit; it prouokes to prayer, and giues vs full confirmation of Gods loue.

Q. *What is our walking with God?*

A. It is our due *obſeruation* of his lawes in all our waies. *Pſal.* 119.6.

Q. *What is the Law of God?*

A. The *rule* that God hath preſcribed vs, for the holy performance of all our actions. *Iſa.*8.20.*Rom.*2.15.*&* 7.7.

Q. *How is the Law diſtributed?*

A. It is either concerning the *worſhip* of God, or *loue* of our neighbour, *Marke* 12.29. 30.31.

Q. *What is the firſt Commandement, concerning the worſhip of God?*

A. *Thou ſhalt haue no other Gods before my face.* Gen.39. 9. Iob 31.23.24. Pſal.112.1. Prou.3.5. Iſa.8.13.and 51. 12. Hab.1.16. Luke 12.45. Phil.3.19. Coloſ.3.5.

Q. *What is the ſumme of this precept?*

A. The hauing of the *true God*, and him alone, and that with the whole man, in the beſt of all his powers.

Q. *What*

Q. What is the ſecond Commandement?

A. *Thou ſhalt not make to thy ſelfe any grauen Image.* Exod.20.4.5.6.Pſal.44.21.and 106.35.39.Deut. 4. 12. Iſa.42.2.Hoſ.14.8.Hab.2.18.Math.15.9.1.Ioh,5.21.

Q. What is the ſumme hereof?

A. That we worſhip God with his *owne worſhip*, and not our owne deuiſes.

Q. What is the third Commandement?

A. *Thou ſhalt not take the name of the Lord thy God in vaine,&c.*Deut.28.58.Pſal.5.16,17.Dan.4.34. Math.6. 9.Rom.11.33.1.Tim.6.1.

Q. What is the ſumme thereof?

A. Due *reuerence* to be ſhewed in the worſhip of God.

Q. What is the fourth Commandement?

A.*Remember thou keepe holy the Sabbath day,&c.*Neh.13 15.to 22.Exo.20.8.9,10,11.Iſa.58.13.Ier.17.27.Reu.1. 10. *Q. What is the ſumme of this law?*

A.All *diligence* in publique Prayer to God,and in learning the will of God,eſpecially vpon his owne day.

CHAP. IIII.

Of Charity.

Hitherto of *holineſſe* in the firſt Table.

Queſtion.

WHat is that Iuſtice *that we owe to our neighbour?*

Anſwere.

*That we doe to him,as we would he ſhould doe to vs.*Mar.12. 31. *Q. What is the firſt Commandement of this Table?*

A. *Honour thy father and mother,&c.*Exod.20.12.

Q. What is the ſumme thereof?

A. Due reſpect to our *ſuperiours,inferiours*, and *equals*, to honour all according to their place and degree.

Q. What is the ſecond precept?

*A. Thou ſhalt not kill.*Exod.20.13.

Q. What is the ſumme of it?

A. Preſeruation of life,as farre as may ſtand with the good

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good of the Church, and Common wealth.

Q. *What is the third Commandement?*

A. *Thou shalt not commit adulterie.* Exod. 20. 14.

Q. *What is the summe of it?*

A. *Chastity*, both inward and outward, in affection and action.

Q. *What is the fourth Commandement?*

A. *Thou shalt not steale.* Exod. 20. 15.

Q. *What is the summe of it?*

A. *Iustice* and *equity*, a vertue that readily giues euery man his owne.

Q. *What is the fift Commandement?*

A. *Thou shalt not beare false witnesse, &c.* Exod. 20. 16.

Q. *What is the summe thereof?*

A. *Truth*, and our testimony thereunto as often as it shall lawfully be required.

Q. *What is the sixt Commandement?*

A. *Thou shalt not couet*, Exod. 20. 17.

Q. *What is the summe thereof?*

A. *Contentment*, and *resistance* against all concupiscence.

Chap. V.

Of Prayer.

Hitherto of the Law.

Question.

WHat is *Prayer*?

Answere.

It is a *mooving* of God the Father, in the name of his Son, by the power of his Spirit, with things agreeable to his will. *Rom.* 8. 27. *Ioh.* 16. 23.

Q. *Where is the summe of this contained?*

A. In the *Lords Prayer.*

Q. *How is that deuided?*

A. Into a *Preface*, the *Petitions*, and the *conclusion.*

Q. *What*

Q. *What is the Preface?*

A. It is the *Preparation* of the heart comming to God; for, as we are to come with boldneſſe, ſo muſt wee alſo come with reuerence of his Maieſty that filleth the heauens, *Pſal.*26.6.*and* 115.3. *Eccl.*5.1.*Iſa.*66. 1. *Luke* 15. 18.

Q. *What are the words?*

A. *Our Father which art in heauen:*

Q. *How are the petitions deuided?*

A. They either concerne *God*, or our ſelues.

Q. *How many concerne God?*

A. Three.

Q. *How are they deuided?*

A. They either concerne his *Glory*, or the *meanes* of it.

Q. *Which is the petition concerning his Glory?*

A. *Hallowed be thy name.* Where we deſire, that God in his nature, attributes, word, and workes, may be ſanctified by vs, *Leu.*10.3.*Ezek.*38.23.*Act.*12.23.

Q. *What are the petitions concerning the meanes of his Glory?*

A. Two; The comming of his *kingdome*, and the doing of his *Will.*

Q. *What is meant by thy kingdome come?*

A. That the *kingdome* of our Lord Ieſus Chriſt, both by the inward working of his ſpirit, and alſo by the outward meanes, may be enlarged daily, vntill it be perfected at the comming of Chriſt to Iudgement. *Pſal.*122.6.*Iſa.*62. 7.*Rom.*14.17.2.*Theſ.*3.1.2.*Tim.*4.8.*Reu.*22.20.

Q. *What is meant by the doing of Gods will vpon earth, as it is in heauen?*

A. That all *obedience* be giuen to God in the moſt holy and heauenly manner, *Pſal.*86.11.*and* 119.36.*Mal.*1.6. *Act.*24.16.*Rom.*8.29.1 *Theſ.*4.3. And for want of exact performance, daily prayer for pardon, with a complaining of our wants. *Pſal.*143.2.*Rom.*7.18.

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CHAP. VI.

Of requeſts for our ſelues.

Hitherto of bleſsings concerning our ſanctification of Gods name, comming of his kingdome, and performance of his will.

Queſtion.

VVHat bleſſings concerne our ſelues?

Anſwere.

Either ſuch as concerne *this life, or a better*; the body, or the ſoule.

Q. *What is the petition for this life?*

A. The giuing of vs our *daily bread*: that is, that God would prouide for vs all things conuenient for this life, walking faithfully in our vocations, and in all things ſubmitting to his heauenly will and good pleaſure, *Pſal.* 37. 5, Prou. 10. 22. *and* 16. 3. *and* 30. 8. Hag. 1. 6. 1. Tim. 6. 8.

Q. *What are the petitions for a better life?*

A. In regard of the *preſent*, forgiueneſſe of ſinne, and for *future* deliuerance out of all temptations that may any wayes draw vs to ſinne.

Q. *What meane you by the firſt?*

A. That all our ſinnes may be forgiuen, and neuer laid to our charge, either to condemne vs here, or to confound vs hereafter, and that moſt freely in Ieſus Chriſt, and as we heartily forgiue them that haue offended vs; wherewith goeth an *humble confeſſion* of them to God. *Pſal.* 40. 12. Luke 11. 4. 1. *Ioh.* 1. 9. *Confeſſion* and *deprecation* muſt goe together.

Q. *VVhat meane you by the ſecond?*

A. The not leading or leauing of vs in temptation, but his moſt gracious and mercifull deliuerance of vs out of them

them all; and in this request, we either lament our estate to God, or complaine of the wicked who molest vs, *Deut.* 8.2. *and* 13.3. 2. *Chron.*32.31. *Psal.*13.2. *and* 55.2.3.

Hitherto of Petition.

Q. *What is thankesgiuing?*

A. *A gratefull acknowledgement* of all the benefits of God, and ascribing vnto him dominion, power, and glory, for euer and euer, *Amen.* And this is the sweeet concluding of all our Prayers. 1 *Chron.*29.11. *Psal.* 29.2.9. 2 *Cor.*1.20. *Phil.*4.6.

CHAP. VII.

Of Sacraments.

Question.

NOw we come to the celebrating of a Sacrament; what then is it?

A. *It is a seale of righteousnesse by faith.* Rom. 4.11.

Q. *What are the kinds?*

A. Two; *Baptisme*, and the *Lords Supper.* Math.26. 26. and 28. 19. Gen. 17. 11,12. Rom.4.11. 1 Cor. 10. 1,2,3,4.

Q. *What is Baptisme?*

A. A Sacrament of our *entrance* into Christianity, or of our ingrafting into *Christ.* Act.8.12.38.

Q. *What is the outward signe?*

A. Water, with the sprinkling of it in the Name of the Father, Sonne, and holy Ghost.

Q. *What is signified by it?*

A. The washing away of our sinnes, and presenting of vs holy to God the Father.

Q. *What is the Lords Supper?*

A. A Sacrament of our *continuance* in Christianitie, or our daily growing vp with Christ, 1.*Cor.*11.23.

This memorable *Banquet*, proportioned in the *outward Elements and inward Graces.*

Q. *How doe the outward Elements teach the outward man?*

A. Either in *themselues*, or *their vses.*

Q. *How in themselues?*

A. Both for *substance* and *qualitie.*

Q. *How for substance?*

A. As the *bread* is the staffe of life, and as the *wine* glads the heart of man.

Q. *How in their qualities?*

A. As they are *common* and *sensible*, sensible to the *eye* and *eares*, *feeling*, *smelling*, *tasting.*

Q. *How in their vse?*

A. Either as they are handled by the *Minister*, or by the *receiuers.*

Q. *How by the Minister?*

A. *First*, in setting them apart. *Secondly*, in blessing of them. *Thirdly*, in breaking of the bread, and powring forth of the wine. *Fourthly*, in deliuering them to the Communicants.

Q. *How by the receiuers?*

A. First, by *taking* the bread and drinking the wine. Secondly, by *digesting* of them: first, in the stomacke, then in the liuer. Lastly, in euery part, whereby they are made powerfull to humane duties.

Q. *How doth all this teach the inward man in respect of grace?*

A. In proportioning them to Christ, both in *himselfe*, and in his *vse.*

Q. *How in himselfe?*

A. Both in his *nature* and *qualitie.*

Q. *How*

Q. *How in his nature?*

A. As his *body* is the bread of life, whereof whoſoeuer taſteth ſhall neuer hunger, and his *blood* is drinke indeed, that for euer makes glad the heart and ſoule.

Q. *How in the quality?*

A. As his body and bloud were *common* with ours in all things (ſinne onely excepted,) and that he is made *ſenſible*, both to the eare bored by the Spirit, the eye annointed with eye-ſalue, and to the feeling of the ſanctified affection, alſo to the ſmelling of ioy, and taſting of the hungry ſoule.

Q. *How in the vſe?*

A. Either as he is appointed of the *Father*, or receiued of *vs*.

Q. *How of God?*

A. *Firſt*, as he is called to this worke. *Secondly*, indued with grace. *Thirdly*, as his body is crucified for vs, and his bloud powred out for the waſhing of our wounds. *Fourthly*, as he is deliuered and giuen to euery beleeuer.

Q. *How receiued of vs?*

A. Firſt, he is taken by the *hand of faith*, and his body is fed on by *meditation*, and his bloud ſpiritually drunken to waſh our ſoules; then he is digeſted, firſt, in the *vnderſtanding*, and then in the *will* and *affections*; and laſtly, diſtributed to euery facultie, both of body and ſoule, by which we are made able to euery good word and worke; which is the happy life of euery Chriſtian.

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A MODELL OF DIVINITIE, CATECHISTICALLY COMPOSED.

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CHAP. I.

Of Religion.

Question.

IS there any thing that is called Religion?

Answ. *Rom.*2.14. *The Gentiles which haue not the Law, doe by nature the things contained in the Law: they hauing not the Law, are a law vnto themselues, which shew the effect of it written in their hearts, their Conscience also bearing witnesse, and their thoughts accusing one another, or excusing.*

Non est adeò per lapsum naturæ humanæ, ſax illa præclariſsima rectæ rationis extincta, quin ignis aliquis, & tantus ſuperfuerit vt iniuſta facere videantur qui contra rectam rationem peccant. Lypſi Scintilla reliq: rectæ rationis.

Let *Pilate* heare of a God and he will feare, *Ioh.* 19. 18. *Felix* of iudgement, and he will tremble, *Act.* 24. 26. So powerfull is conſcience, to put backe the ſwellings of the proudeſt *Iorden. Ioſh.* 3. 19. And dare boldly tell euery man, as that ſtout and reſolute *Tragedian* told proud *Pompey*; the time ſhall come wherein thou ſhalt fetch many a deepe and deadly ſigh, and ſorrow deſperately, becauſe thou ſorroweſt no ſooner. It is the demand of Nature it ſelfe, What ſhall we doe to haue eternall life? and becauſe Natures meanes are not able to reſiſt the force and feare of death; no people ſo ſauage, which hath not thought vpon ſome ſupernaturall helpe, though ignorance haue caſt them vpon ſuperſtition, &c. Oh, that the miſerable eſtate of others which wander in darkeneſſe, and wote not whither they goe, could giue vs vnderſtanding hearts, worthily to eſteeme the riches of the mercy of God toward vs, before whoſe eyes the doores of the kingdome of heauen are ſet wide open. Should we offer violence vnto it? it offereth violence vnto vs, and we gather ſtrength to withſtand it. It is the fault of corrupt nature, and not the leaſt, that as ſhe hath dimme eyes, ſo they are for the moſt part, euen in the beſt things, exceedingly miſplaced. Shee lookes ſtill, either forward to the obiect ſhee deſireth, or downward to the meanes ſhe vſeth; neuer turning her eyes either backward, to ſee what ſhe is, or hath beene; or vpward, to view the true cauſe of her good. Alas! What a little ſparke, and poore peece of *Adams* old ingenuitie is left aliue in vs, like one of *Iobs* meſſengers, to beare witnes of our great loſſe, and what diuine light is extinguiſhed in vs? It can bring vs to the obiect of our confuſion, vnable to ſhew vs the leaſt glimpſe of the obiect of our conſolation. O fooliſh reaſon, how ſharpe art thou to ſee thy miſchiefe? and yet how blunt, how blind art thou to foreſee it? O poore remnant of pietie, onely ſo much goodneſſe left, as to make vs languiſh in our owne euill. How are we weakened, how are we wakened by theſe relicks of right reaſon? not to ſee our miſery, that we may implore Gods mercie, but

Ber. Super Can. Serm. 24. ſine fide non placas ſed peccas.

deſpairing

despairing in both, as if we were banished from our right wits, cast our selues more violently into the iawes of the Prince of hell. O curst and accursed wits, that for ease, teach the poore sinner, either to drinke downe his damnation with a greedie swallow, or else through horror to choake himselfe with his owne morsels. Conscience is not alwaies lowd and clamorous, neither are the deadliest enemies euer vp in armes against vs: yet with still murmurings and secret twitches it bewrayes his mis-likes, and for want of true peace euermore workes priuie and hidden vnquietnes in the heart. There is a lamentable and odious disease, called *Ileos*, or *miserere mei Deus*. Nature in expelling superfluities, contracts and gathers it selfe from aboue downeward, but being often and againe hindred by *inflamation*, *opilation*, and *exulceration*, the *fibres* doe from below gather themselues vpwards against nature, and by a *peristaltick* motion sends backe with violence the excrements by the mouth. So diligent and circumspect is nature to vnburden it selfe: so conscience that from aboue would worke vpon the will and affections, being hindred; gathers it selfe from below, euen from hell it selfe, and finding the sinner secure, makes him miserable, and leaues him desperate. Goe too yee Miscreants, yea actors and boasters of matchlesse mischiefe, monsters of men, carue to your selues the largest morsels of sinfull pleasures, and with your most able gorges of *Chiuerell consciences* swallow and digest them; yea, with the same hands, embrued in blood, receiue the body of our Sauiour, and make him bleede againe with your sinnes: yet I beleeue *all will be bitternesse in the end*, and howsoeuer you cheere vp your selues, and satiate your mindes with these *hookes of pleasure*, yea, cry out, we haue liued the onely royall and ioviall life in the world; yet you shall neuer perswade me that your hearts doe laugh with your faces. Such vanities may shake the *splene*, the conscience they cannot comfort, be assured, the kindest curtesies of sinne, like a bemired dogge, doe but defile you with fawning, and leaue you worse for intermedling. You say

Lact. l. 2. cap. 3. Sed quid prodest videre eam veritatem quæ nec defensuras est, nec semturus.

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you are merry and ſecure, I heare you well. But euery fowle that hath a ſeemly feather, hath not the ſweeteſt fleſh; nor euery tree that beareth a goodly leafe, bringeth forth good fruit: many things gliſter beſides gold: a gorgeous cheſt is not alwaies the ſigne of a rich treaſure; nor a faire die, of a fine threed; nor a coſtly ſcabbard, of a ſure blade: nor a merry countenance of a minde, either pleaſantly diſpoſed, or ſet at quiet. We may be aſſured many a mans heart bleedeth when his face counterfeits a ſmile. We ſee how ſome will laugh at the beating of their heads againſt ſtone walles. Yea, but then they are mad, you will ſay; true, but not ſo dangerouſly mad, as they who will ſmoothly ſmile at the ſatisfying of their ſinfull deſires. *Glow-wormes* in the night may make a fiery and lightſome ſhew, and yet preſſed are nothing but a lumpe of crude and cold moyſture; ſo the lampe of the wicked in the night of his ignorance may gliſter, but it is ſoone put out by the preſsing convulſions of a diſtempered conſcience. Doe your worſt (you deſperate ſinners) pecke out your eyes, or ſuffer the Diuell to ſeize on them and you, as Rauens doe on ſicke ſheepe, that hauing plucked out their eyes, deuoure their fleſh: yet your conſciences ſhall not be ſhifted off. You may runne from your ſelues, and the ſoule may flie from your bodies: but your conſciences will not part from your ſoule, nor the ſting of ſinne from your conſciences. The mute, dumbe, and deafe Diuel charged by Chriſt, found a tongue, *Mark.9.26.* ſo ſhalt thou before thou be diſcharged of thy ſinne. Quench, and quell the heart of thy heart, roule vpon it the irremooueable ſtone of hardneſſe of heart, ſeale it vp in the graue of obliuion, till with *Lazarus*, (*Ioh.*11.39.) it be growne vnſauory, and would ſtinke with ſtirring: Yet ſhalt thou not want a witneſſe from the dead, to tell thee of a iuſt God, a holy Religion, and a fearefull damnation, euen in that thou knoweſt not wherefore thou wert borne, 2. *Theſſ.* 1.8. Oh then that it would pleaſe God, to giue vs that true wiſedome that hath both cleere eyes, and right ſet, that we might ſee further, then the dimme eyes of nature

nature are able to reach, that we might vnderstand wherefore we are borne, and know that inuisible hand, that by most happie rules directs all things to their ends. Iust is it with thee (O Lord) to with-hold what thou wouldest giue, and curse that which thou bestowest, because we abuse the very light of nature. *Rom.* 1. 24. yea, trample vpon it with daily sinnes, as men doe the engrauings of Monuments with durtie shoes, till nothing be left legible. We must not therefore presume much vpon an appeale to a blinded conscience, onely it may force and fasten this vpon vs, by way of conclusion: first, that man is made: secondly, made for an end: thirdly, an end better then himselfe: fourthly, which end is God: fiftly, which God he is to serue: sixtly, serue by a rule: lastly, which rule is Religion.

Q. *But doth God require it?*

A. Mal. 1. 6. *A sonne honoureth his father, and a seruant his master, if I therefore be a father, where is my honour, and if I be a master, where is my feare?* Mic. 6. 8. *He hath shewed thee (O man) what is good, and what the Lord requireth of thee, &c.* Whatsoeuer then may be our leuell, God must be our scope, at whom in all our affaires we must chiefely ayme. O then let not the thought of this last end, be the least end of our thoughts: we must neuer thinke our selues in good case, so long as we are vnwilling to thinke of our God, who is infinitely good, not onely comprehending, but exceeding the perfections of all things, and therewith also the last end of humane desires, and perfect rest of the reasonable soule. All the springs and brookes of our best affections must runne into this maine, neither must we suffer the least riueret to be drayned another way, onely this must be our care; that neglecting the counsels of flesh and bloud, we learne to depend vpon the commission of our Maker, not daring to attempt any action before we haue his warrant, least it be said vnto vs, *who required these things at your hands?* Isa. 1. 12. No action is good without Faith, and no faith is good without a word. The *Centurion*, when

Aug. fecisti nos Domine ad te, & semper inquietum est cor nostrum donec requiescat in te. As the point of the Mariners compasse, so long as it is not directed to the North, trembles continually: so the heart is neuer quiet, till it can fixe vpon God, &c.

he would deſcribe his good ſeruant in the Goſpel, ſayes no more of him but this, *I bid him doe this and he doth it.* And the choſen veſſell giues an euerlaſting rule: *His ſeruants we are to whom we obey.* Rom. 6. 16. So that the ſeruice wee owe to our end, is briefely nothing elſe, but a readineſſe to doe as we are bidden. All arts ſerue but two ends immediately, *God* and *man*, and from them both, take their denominations, of *Diuinitie* and *humanitie*. Say now to thy ſelfe, how haue I liued, or rather not liued, conſuming precious dayes in time eating vanities? Thou art an exquiſite humaniſt; but ſuch wiſedome and knowledge will *increaſe ſorrow and griefe.* Eccl. 1. 18. till thou come to the concluſion. *Eccl.* 12. 13. And if grace ſcorne not to learne of nature, as *Moſes* refuſed not the good counſell of a *Midianite*, then as humane knowledge brings all things to thee; ſo let diuine, bring thee vnto God. If God preſerue all for thee, for whom then doeſt thou reſerue thy ſelfe? What for gold, or ſome *Herodias*? Canſt thou offer God or thy ſelfe a greater indignitie? Are all Arts (Philoſophy bearing witneſſe) *diuine* or *humane*, and the one ſubſervient to the other? How then can we make the creature our ſtanding marke, and not ſo much as roue at the Creator? Shall humanitie teach thee what is good for thy ſelfe, and not Diuinitie, how thou art good for God, or elſe for nothing? For ſhame reckon that the greateſt part of thy life, is the leaſt part wherein thou haſt liued; for all is ſpent in vaine, that helpes not to obtaine thy laſt end. From hence forward recouer, and recollect thy ſelfe, before thou goe hence, and be no more ſeene. And if the excellencie of humane Arts exclude all meane and mediocritie, thinke no extaſie high enough for the obtaining of Diuinitie. We muſt not like ſullen Iades lye vnder our burdens, but reuiue our ſpirits, and with a maine and manly courage encounter all doubts and difficulties.

Ambroſ. quam multos Dominos habet, qui vnum non habet.

Q. *But how ſhall we know it?*

A. Pſal. 34. 11. *Come children hearken vnto me, and I will teach you the feare of the Lord.* Knowledge is eaſie to him that

that hath a desire to vnderstand, plaine and right, if wee seeke after it as worldlings doe gold, *Prou.* 14. 6. and 8, 9. and 2. 4, 5. The Mine and Mint of true happinesse is plainly and plentifully chalked out vnto vs in the holy Scriptures. Nothing remaineth but that I call vpon you, as *Chrysostome* did of old, *Heare O ye worldlings, get you Bibles. Hom. 9. in Epist. ad Colos.* Here lie those glorious heapes, which may eternally enrich vs: so that if wee goe away with our hands and skirts emptie, how worthy shall we be of a miserable want? And who shall pitty them, that will not pitty themselues? Gods whip is the best almes for so lazie and wilfull a neede. What a shame is it for vs, to see daily so many heauenly showers fall beside vs, whiles we still like a *Gedeons* fleece want moysture? Where are our worthy Matrones, that may be compared with S. *Hieromes* women, who contended in good earnest, who should learne most Scripture without booke? Alas, alas, most of our schollers, like boyes, slubber out their Bookes before they learne their lesson. Old *Origen, in num. Hom.* 27. said, that of all torments, to reade the Scriptures, was the greatest to the damned spirits, against that blasphemous Papist, that said it was the invention of the Diuell. *Mart. Paresi. de trad. l.* 44. But alas, that which they cannot reade without scruple, we reade too often with neglect and contempt. With whom doth the Apostles exhortation take place, *Coloss.* 3. 16. *Let the word of God dwell plenteously in you?* Let vs then to auoyd further shame, like diligent Schollers (which repeat their parts to each other, to be made more

Bern. in Cant. Serm. 36. The Knowledge of a mans excellencie may be *scientia inflans*, but of his miserie will bee *scientia contriflans*, & therefore not vnfitly did that worthy Chancellour of Paris, make the first staire of his ladder of contemplation, humble repentance so begin, And the secret of the Lord shal be with thee. *Hieron. in Psal.* 133. Why may not Christians, as well iudge Gods word to come from heauen, as *Mahomets* Alcoran from hell? to know that the Sunne is the Sunne, because our mother told vs so, or pointed to it with the finger, is a thousand times lesse cleare then the Sun it selfe, which by light and heate demonstrates it selfe. *Bell. Serm. de lumine fidei*, the light of faith, is a certaine testimonie of God, by the which it is said vnto the secret cogitations of our hearts, that is true, thou needest not doubt thereof, they that say the people ought to discerne the true Church, without discerning the true rules speake contradictions: and doe like one that would haue men know who are iust, without knowing the rule of iustice. But truth hath alwaies giuen our enemies such strappados, that it wresteth some words of confession from them, as we may see in, *Bellarm. Assertion.*

perfect) mutually recall ouer the rules of our well-liuing. *Giue me but one* (saith *Augustine*) *that loueth, and he shall feele what I say, but if I speake to a cold Christian, he vnderstandeth me not.* O then to prepare you for this art, doe but as you vse to doe in the morning when the Sunne riseth in his strength, open the doores and windowes of your hearts, to partake of this comfortable brightnesse. Let the beames of the glorious truth of Gods word shine cleerely: open your eyes and endeauour to be illustrated by it. It is not credible, how much good Art and precepts may auaile vs. We cannot but speed well, if we begin well, and proceede orderly. A false methode is the bane of all hopefull indeauours. We shall finde it in spirituall matters, as in our estates: small helpes with good thrift enrich vs, when great patrimonies loose themselues in the neglect. It is wonderfull to see what some can doe with the helpe of a little engine, in lifting vp that weight alone, which many helping handsby their cleare strength might endeauour in vaine. I know grace is not tyed either to number or meanes: yet vsually worketh by a common course of Art and precepts. Onely this must be our care, that we mint not Gods worship in our owne deceitfull braines.

Q. *What is Religion?*

Ars quasi arx forma & pulchra.

Τίκτω a Τευχουσι fabricor, quia ars est in rerum fabricâ ars construit, & constructum instruit Theologia fuit in hominis artificio; quia ipsa constructus fuit ad Dei imaginem: sed ruina illius ædificij, ipsa quoq; ars destruitur.

A. *Religion is an Art* (or rather a doctrine) *to liue well.* Art is in the frame of the creature, and may be learned by obseruation. And so was *Diuinitie* by creation the very *impresse* of God; but now by corruption both the Art and the frame are spoyled, and as he that comes from a bright candle into a darke roome, is so much more blinded, as his light was greater; and as the purest Iuorie turneth with the fire into the deepest blacke: so, man being fallen from God is so much the worse, by how much hee was made more worthy in himselfe. *Teknee* from *Teknaomai*, because Art is euer to be seene in his owne fabricke, facture, or fashioning. Man therefore hauing blurred, blemished, and blotted out his Art and excellencie, is left to the teaching of Gods spirit, to learne that by diuine instruction, which

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he cannot by humane obseruation. *Paul* calls the lesson a doctrine; and *Dauid* prayes often in his Psalmes, that the Lord would open his eyes, teach him his statutes, and bring him into the way he knowes not by nature. *Psal.* 119 18.33. The manifolde wisedome of God distinguished by proper subiects, and broken (as it were) vpon them, by creation, gouernment, and obedience, from hence by irradiation, or shining, is acted and dispersed vpon the glasse of the vnderstanding, as light vpon the eye, and there receiued and vnderstood, is againe from the mind reflected vpon others by word, and then it is *doctrine* or *discipline*, or *writing*, and then we call it a *booke* or *Bible*, and from hence may bee obserued our teaching by Scripture, doctrine, discipline, Art, science, and inspiration. *Hos.* 8.12. *Heb.* 1.1. *Prou.* 8.10. 2. *Tim*, 3.16. &c. God hath written and spoken, and inspired men to doe both, and yet in all this a meere stranger to the iudgements, thoughts, affections, speeches, and actions of the most. So that beside all this, God must inlighten and inliuen our hearts, or else there will neither be Art, nor heart, nor part to thinke vpon him. It is safe no where to complaine of nature, but where grace is, and where that is once had and affected, it will readily ascribe both inward and outward teaching to God. Our rule may be called *Scripture* as it is written, *doctrine* as it is taught, *discipline* as it is learned, *Art*, as it is framed in vs againe, *science* as it is knowne of vs; and because none of these are now to bee had by the irradiation of nature, it pleaseth God of his infinite loue, that we should haue them by the inspiration of grace. There are three things (saith *Bernard*) which God properly challengeth vnto himselfe, from all co-workers, men and Angels: *viz.* *predestination*, *creation*, and *inspiration*. The husbandman may plant, prune, digge, and dresse his Vine, but raine vpon it he cannot: if hee would water it, yet must it be with Gods water. Hee may draw from the fountaine, but God must drowne it; he may *ducere riuum*, but it is God that must *implere fontem*. Yea, when he hath planted and watered, he cannot giue clusters

1. Tim. 6.3.

Aug. interme-tum dare sacramentis non potest, formare fructus non potest, modificare semina non potest, tempora gignendi temporare non potest: deus qui omnia potest agricola noster est. Ber. ipse pastor, ipse pascua, ipse redemptio.

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to the branches, forme to the fruits, quality to the ſeedes, temper to the ſeaſons: God therefore that can doe all is the beſt husbandman. Man therefore that hath expired his firſt life, muſt haue God to inſpire him againe, or elſe hee cannot liue. And this will appeare in the very name wee giue our rule. *Religion* is to tie againe. Our loue to God, like the new cords of *Sampſon*, was quickly ſnapt aſunder. God, therfore, that he might bind vs to himſelfe by a ſtronger cord, hath choſen the grace of faith to reunite vs againe to himſelfe. And ſo Religion hath his notation from the firſt part of our rule, which is *faith* in God; Or els may it take his denomination from the ſecond part, which is *obedience* towards God. The law that was to be read by creation, was obliterated, and in a manner ſcraped out by corruption, but now againe by religion is written in our hearts. *Ier.*31.33. and ſo is to be read againe. Life conſiſts in vnion and action, now by faith wee haue the one, and by the law we performe the other. The rule of life is called Diuinity, in regard of God the end of it, Theology in regard of the ſubiect matter, 1. *Pet.*4. 11. *logia Theou*, words of God: but of all names this comes neereſt the forme of our Art, which ſignifies either our tying againe to God, or reading againe the things of God. This bond is the ſureſt. *Iſa.*54.10 *Ier.*32.40. And this booke is the plaineſt, *Deut.*30.14. *Rom.*10.8. For as faith binds vs to God, ſo it giues and gaines ſuch power from him, as wee may walke acceptably before him, *Luke* 1.74. And here we ſee how pittifull and plentifull a God we haue, in raiſing of vs from corruption to greater perfection, then euer wee enioyed by creation. This ſecond bond is inuincible, for ſo it becomes the Almightie to proceede in his workes. He that hath ſhewed man what he can doe for himſelfe, ſhall now ſee what God can doe for him. And God were not faithfull, if there were either finall or fatall Apoſtaſie from a iuſtifying faith. It is folly to imagine, that God ſhould goe from one imperfection to another. Loue was for tryall, faith is for truſt. God hath tried the weakneſſe and wickedneſſe

Religio a religando, quia fides eſt ſecundum vinculum qua homo denuò cum deo copulatur; vel a re-legendo, quia lex obliterata pene, & abeſa veluti rubigine, denuo renouata eſt ad eccleſiam ita vt a Chriſtianis legi poſsit.

kedneſſe of our loue; It is now for vs to truſt him vpon the faith of our ſaluation. Water cannot ſuddenly be cleared, but with leiſure, and by degrees, and ſometime muſt neceſſarily be required to beare and beate backe thoſe abuſes wherunto we haue a long time beene enured. Time and induſtry will eate euen thorow Marbles. Giue God credence, and he will in his due time giue thee riddance of all the rubbiſh of thy ſinnes. But to this our owne ſafety, our owne ſedulitie is required; for as it is *in vaine, for men to watch, except God keepe the city*: ſo it will bee in vaine for vs to thinke that God will keepe thoſe that will not watch. The husbandman muſt not burne his Plough, or the Merchant neglect his Trade, becauſe God hath ſaide, *I will not forſake thee. Father keepe them in thy name.* Iohn 17. 11. doth not intimate that wee ſhould be careleſſe to keepe our ſelues. Indeed till the Lord inſpire, wee but lamely and blindly re-aſpire to any good. We liue groaping, as the *Sodomites*, after lifes doore, and hauing wearied our ſelues, goe away wanting the thing, we both wiſhed and waited for. Take away the Sunne from the world, and the ſoule from the body, and earth becomes earth as it was at the firſt. *Gen.* 1.2. So ſeuer God from the ſoule, and what is man but a dead carrion? All the elements and elementaries lighten and darken, coole and warme, dye and reuiue, as the Sunne preſents or abſents it ſelfe from them; ſo wee liue or die, feele or faint, as the Sunne of righteouſneſſe, parts or reunites himſelfe vnto vs. Whereby we are taught, that primarily and principally we liue by God, as the ſoule of our ſoules; and ſecondarily, by faith, as the Spirits. The bond of ſoule and body here is that heat, or heauenly breath, that knits God and man together in an indiuiduble and inſoluble knotte. If the Lyons, *Dan.* 6.16. rauenous beaſts by nature, and made keene with hunger, adore the fleſh of a faithfull man, ſhall any worldly thing change his heart, alter his affection, or Gods to him? *Rom.* 8. the earth ſhall ſooner ſhake, the pillars of the world tremble, the countenance of heauen apale,

Pſal. 127. 1.

pale, the Sunne looſe his light, the Moone her beauty, the Starres their glory, &c. then a man knit to God by Religion, be once ſeperated from him againe. The fire hath proclaimed it ſelfe vnable ſo much as to ſinge an haire of the head of the godly. Thus then you ſee how Religion may put vs in minde of the wonderfull mercy of God: Now heare how it remembers vs of our wofull miſery; wee are found of God as rotten roots without any life or vertue, as barren ground, bringing forth no fruit but ſinne, ſhame and damnation. As a dead body, or decaying bough cut off from the tree periſhing and withering to nothing: yea, wee are ſo much more miſerable, by how much wee were once more excellent and eminent. The more vnnaturall any quality is, the more extreame will it bee; a cold winde from the *South*, is intollerable; and the pureſt wine becomes the ſharpeſt vineger. The few ſparkes of good that lie couered vnder heapes of cold aſhes, are no wayes able to kindle the fire of a godly life, no, not ſo much as to giue a glimmering light to leade to heauen. The wiſeſt Philoſophers, neuer ſo much as gheſſed at this Art, the doctrine of it neuer came within the fadame of their reaſon. If they ſaw any thing, it was a farre off, euen as heauen himſelfe, vpon which they looked with deſire and admiration, knowing not the right way thither. Natures skill is ſomething in the end, nothing in the meanes. It hath taught without controlement, that there is a bleſſedneſſe for man to ſeeke after, but what or where, was remooued from their *Academie*, aſſuring vs that not *Athens*, but *Ieruſalem* muſt teach vs this leſſon. The wiſeſt *Ethnick* doth but (as S. *Peter* ſpeaketh) *Muoopazein*, ſee glimmeringly, and vncertainly in this Theame. 2. *Pet.* 1. 9. And like *Zebul* in holy Story, either take men for mountaines, or mountaines for men. *Iudg.* 9. 36. and for inconſtancy, like *Abſolon*, and the *Elders* of *Iſrael*, come off and on in their opinions, and alwayes beleeues the worſt. Sometimes the counſell of *Achitophel* is approoued, and then preſently the aduice of *Huſhai* the *Archite* is a great deale better. 2. *Sam.* 17. 4. 24.

Euery planet is not for this ſound: nor euery line for this leuel, the beſt Philoſophers if they were brought to this ſearch, would bee no leſſe aſhamed and perplexed in the twy-light of their knowledge, then an owle at noone day.

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The Barbarians almost with one breath curse and blesse the Apostle. *Act.*28.6. Shall we therefore praise nature, or trust it in this? No, wee prayse it not. With what presumption hath it vndertaken to write bookes of the soules tranquilitie? but that must needs be performed with much imperfection, which is practised without a rule. Sundry speculations and precepts are handsomly framed and glued together by morall Philosophie, to keepe the minde in an equall poyse: but as Balances ill matched, in their vnsteddy motions come to an equality, but stay not at it: so the scoales of an vnregenerate minde, if at any time they seeme to be euen, are easily swayed by contrary passions, sometimes vp to the beame, through lightnesse and ouerweening opinion of prosperity, and suddenly downe againe to the lowest pitch, beeing depressed with any load of sorrow. There is no heart makes so rough weather, as neuer to admit of a calme. When the winde stirreth not, the waters and waues of the Sea seeme to be silent; so the man that is most disordered, may haue some respits of quietnesse. It is not enough to auoyde the imputation of madnesse, to be sober many Moones; for hee that rageth in one, is no better then franticke: so, how quiet soeuer these masters haue made themselues, yet their rules haue neuer counteruailed all their troubles. The wisest and most resolute *Moralist* that euer was, lookt pale when hee was to taste his poysonfull *Hemlock*. Courage and constancie against all crosses and curses, and then to bee least shaken, when most assayled, comes from the rules of an higher art, then naturall wisedome was euer able to teach. Hastie hounds and swift on foote often spend their mouths and courses in vaine, for want of sent: so how easie is it for nature to ouer-runne Religion, that so seldome is lead by right reason? Wandering Empiricks may say much in tables and pictures, to perswade credulous Patients: but their ostentation is farre from approbation of skill, when they come to effect their cures. How many ships haue suffered miserable ship-wracke, for all the glorious titles of the

Triumph,

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Triumph, the *safe-gard*, the *good speed*, &c. So, how many soules haue beene swallowed vp with the faire hopes of their fained religions: This taske of sauing soules is left whole for grace to busie her selfe about it. Alas, nothing is left in vs but the ruines and relicks of our sinnes, and the iudgements of our God. Nay, the soule diepred with her owne blood, shrinkes not at the face of death following it. That goes best downe with the sinner, that is freest from grace. And as hunger maketh riffe raffe and odious viands toothsome; or as the vicious stomacke can feede hungerly on coales and ashes: so the greedy sinner can with delight deuoure the murthering morsels of his owne misery. In darkenesse, Starres of the greatest magnitude are not to be seene, nor the millions of moats that lie in blindnes: so, who knowes the magnitude or multitude of his sins. O Lord if thou shine not vpon vs, wee sleepe in darkenesse. If thou saue vs not in thy sonne, we perish in our selues. O that we could bee netled with the newes of our misery. Can we see our Sauiour mourne for it; whiles wee haue no grace to mourne for it our selues? Should not this strike vs in the very striking, and fetch teares from our eyes? If he that was without sinne would not be without stripes for vs, shall we thinke to be cockered, like *Adoniah*, of our heauenly father? Lord strike our hearts with the rod of thy word, as *Moses* smote the hard rocke, that our stonie hearts may gush forth plentifull riuers of teares, because we haue not kept thy Law. Let vs no longer like fooles laugh when we are lashed for our sinnes. Transplant vs into thy Sonne, for as we are, both the stocke and the griffe are euill; It was onely for our Sauiour as a sweet Impe to grow out of a Crab-stocke. But if thy mercy feoffe vs not in the blessings and vertues of thy Sonne, as our sinnes doe feoffe vs in the curses of our parents, we perish. They are grosse flatterers of nature, that tell her shee is cleane, yea aliue. O the vnspeakeable mercy of our God, that whiles wee provided him the sinne, hee prouides vs the remedie. Behold an expiation as early as our sinnes; the pure and innocent

nocent Lambe of God ſlaine from the beginning of the world. Thus, thus, whiles the clamour and feare of our fall, to our affrighted conſciences runnes on like fire in a traine, to the very vtmoſt rankes of our bodies and ſoules, euery part and power fearing their fellowes, no leſſe, then themſelues are affraid: euen then to the true beleeuer behold the bloud of him, who *purgeth our conſciences from dead workes*, Heb.9.14. Nay, ſo admirable a lenatiue, that it leaues *no more conſcience of ſinne*. Heb.10.12. But from the name and notation, let vs come to the definition; and firſt, that which is generall, a *doctrine*. Our once loſt law of life is left to the teaching of the word, and Spirit. Sinfull man being dull and deafe of hearing, had need to haue his heart prepared and made ready by all means to receiue the truth. The Scriptures are not penned like an Art in order and methode; and the reaſon is, becauſe the truth could not be offered to man directly, who lookes aſquint, but on all ſides, that he may be hit with them on ſome ſide. The firſt thunder-bolt that did ſtrike through the ſoule of man, was *Adam*, thou haſt ſinned, and art the childe of death. By creation in wonderfull ſilence was the law written in the fleſhly Tables of our hearts, and as things, which are written in barkes of trees, did daily grow out by corruption; therefore hee thought it high time to write it in tables of ſtone, as more faithfull monuments then our hearts. And when he comes to driue it into the iron hearts of men, hee takes ſtate vpon him, as one that will be trembled at, in his word and iudgements. There was nothing in the deliuery of the Law that might not worke aſtoniſhment. The eyes dazled and dimmed with lightnings, the eares torne with thunders roaring in them. The voyce of the Almighty wrapped in ſmoake and fire, and out-ſpeaking both, the clamor of the trumpet, and clappes of thunder, and that in ſuch a manner, as he did rather ſeeme to threaten then teach, forbid then command, deterre then define what he would haue done. More negatiues in oppoſition to what men would doe, then affirmatiues in direction to what.

Gods manner of giuing the law, doth write man out his leſſon in text hand concerning his miſery.

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what men ſhould doe. By which wee are to vnderſtand that he that was ſo terrible a Law-giuer, would one day appeare as ſeuere a iudge. If he were ſo dreadfull in the proclamation, he would be as fearefull in the execution. Oh, how will this fiery Law flaſh terrour in the face of euery hard and impenitent ſinner, when at the day of iudgment his conſcience like another *Sinai*, ſhall tremble and quake before the Iudge? then ſhall he ſee the Law that was giuen in fire, in fire to bee required. By this promulgation I plainely ſee how difficult a thing it is to teach a ſinner. If God ſhould not change our hearts. *Ezech.* 11. 19, 20. his Meſſengers might as well (with our venerable Country-man, *Beda*) preach to heapes of ſtones, as to the ſtony hearts of carnall men. There is none but God, that is able to giue the firſt charge, neither any to heare it but ſuch as are taught of him. There muſt be a putting in of the rule, before there will bee any putting forth of man to obey it, *Ier.* 31. 33. and 32. 40. the noyſe of the word. *Epheſ.* 5. 4. ſhaking of afflictions. *Iob* 33. 16. or day light of the Goſpell. *Rom.* 13. 11, 12. are but ſecundary helping cauſes, and doe nothing without the principall. Hee that is aſleepe awakes not till his naturall heat returne, hauing digeſted all thoſe foggie miſts and vapours that did bind vp the ſenſes: no more is there any awaking of the ſinner, till there be a returne of that ſupernaturall heat of grace, whereby the vapours of fleſhly luſtes may bee diſſolued within vs, which darken the cogitation, and oppreſſe the heart. 1. *Pet.* 2. 11. *Epheſ.* 4. 18. *Luk.* 21. 24. onely here is the difference, that this is a dead ſleepe, whereby the heate of creation is vtterly exſtinguiſhed; ſo that a new ſpirit muſt be put within vs, or elſe wee neuer *crucifie the fleſh With the luſts and affections thereof*, which would keepe vs in a perpetuall ſleepe, far ſurpaſsing the ſeuen ſleepers in the time of *Decius* the Emperour, or *Epimenides* the *Cretian*, which ſlept foureſcore yeares in a Caue: ſo ſayes the Author of fables, and take his word alone, I am not his ſurety: but this is no forgery that many a man out-ſleepes his naturall

naturall life. It is reported of *Dionysius* the *Heracleote* that he felt not when men thrust needles into his fat belly: so sinners, whose hearts are as fat as grease, *Psal.* 119. 70. feele not their misery. Nay, like the *Fencer* that laughed to see his wounds lanched by the Surgeon. The beares spoken of in *Plinie*, that could not bee stirred with the sharpest prickles, come short of a thicke skinned sinner. Alas, how many shut all their senses, that they may not bee troubled with the terrible threats of the Almightie. Euen as the old *Italians*, in the time of thunder, shot off their greatest Ordinance, and did ring their deepest bells, to drowne the noyse of the heauens: so wretched offenders know how to out-cry and out-roare the highest. But they that thus harden and hearten themselues against Gods word, shall one day be taught to *cry to the hills and mountaines to couer them from the presence of him* whom so often they haue despised. The Lord teach vs to listen to him here, least neglecting the light of his word, we feele the heate of his wrath in hell, and be made to finde that to our cost, which neuer had our care, and to smart with paine, for what wee neuer heard with patience. But if I should insist vpon euery head as I might well, and with profite, I should write a *Salmeron* like Commentary vpon *Petrarches* remedies, & yet doubt whether so this worke would bee perfect: sure I am a life would be too little to write it, and but enough to reade it. I will hereafter goe on with the heads as shortly as I may, and giue as much good counsel in a narrow roome as I shal be able. Breuitie where it is neither obscure nor defectiue is very pleasing, euen to the daintiest iudgements. I will as neere as I may in so large an Art imitate those that drawe great personages in little tablets, and describe worlds of Countries in the compasse of small Maps: I hope if wee haue speciall care of matter and methode, wee shall make this Doctrine more portable for memory, and readier for vse. If our precepts as nailes driue out one another, you may iustly impute it to want of Art. I shall follow him that is now with God, and which I confesse hath broken

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the Ice before me. The forme of the Art is to liue well. There is a naturall life which wee liue by the vnion of body and soule; and there is a spirituall life, which wee haue by the knot spoken of, to witte, our vnion with God by Religion. Now all men, in that they will haue some Religion, may be said to liue spiritually, but they cannot liue well, because they want a true rule of life. The follies of the Heathen are baites for babes, no bookes for Christians: which onely depend vpon God and his word, to teach them truely how to liue, but let vs cleare our definition by Scripture. 1. *Tim.* 6. 3. *A doctrine according to godlinesse,* Tit 1.1. *The acknowledgement of the truth which is after godlinesse.* First, this Art is in God. Secondly, wee receiue it from him as the paterne and patent of his will. Thirdly, our examples are to accord with it. Hence godlinesse in the example, must answere godlinesse in the rule, and godlinesse in the rule must bee according to that which is in God. God plots the rule, then hee publisheth it as his will and command; and lastly, lookes for obedience at our hands. A *king* first plots his gouernment in himselfe, then by Proclamation makes it knowne vnto his subiects; and lastly, vnder penalty enioynes the keeping of it. A *Scriuener* first makes letters in his head, then pens them downe with his hand, and guides the Scholler accordingly: So, God is the Author of Religion, then hee publisheth it, and wee are to liue after it. To liue well in practise, is to liue well by precept; and precept that brings vs to the Prince of our happines *Pro.* 2. 5. it is called *the feare and knowledge of God.* Iam. 3. 15. It is said to bee *wisedome from aboue.* 2. Pet. 1. 3. through this knowledge *wee receiue of God all things that pertaine vnto life and godlinesse.* To conclude, giue thy selfe wholy to learne this Art, and deferre it not to thy last: wilt thou charge this greatest burden vpon the weakest beast? If thou canst not passe ouer the foord when the waters are low, how wilt thou doe when they are risen? Twigges at the first will bend to euery hand, which afterwards

wards will not be bowed with all thy might. Sparkes are sooner quenched then flames, and greene wounds sooner cured then festered sores: he that driueth a naile, first striketh easily, and afterwards redoubleth in strength, in so much as the more blowes he striketh, the more it is fastened, and the harder it will be to draw it forth againe: so betimes breake the bands, shake off the shakles of sinne, and be daily labouring to saue thy poore soule.

CHAP. II.

Of Faith in God.

Question.

WHat are the parts?

Answere.

Faith in God, and obedience towards God. In the old Testament it is deuided into *feare* and *seruice*, *Deu.* 6.13. *Iosh.* 24.14. 1. *Sam.* 12.24. *Iob* 28.28. *Psal.* 2.11. *Eccl.* 12.13. Feare is the head or beginning of this wisedome, *Ps.* 111.10. *Pro* 9.10. and therefore to serue God without it, is a head-lesse Religion. Yet on the other side, what comfort can we haue in such an head, or *Masculine* disposition, if with the *Israelites* brood it should be smoothered in the birth; or recoile like *Zarah* in *Thamars* wombe. So perfect is this Art, that wee must haue cleane fingers as well as cleane hearts. It is the plea of Ignorance in doing euill,

Luther: fides pingueſcit bonis operibus. Our Religion teacheth, that good workes are necessary to saluation, for men goe not to heauen by the way of hell, nor to the kingdome of God by seruing the deuill. To be iustified by faith without workes, is not exclusiue, no more then for a man to see by his eyes without his eares, i.e. his eyes, and not his eares see, his faith and not his workes iustifie, 1. Cor. 4.4. *Paul* would not be iustified by his innocency. Mat. 11.19. Wisedome iustified of her children, is not sanctified and regenerated (as Papists take the word) but acquited from slander. Iustification before men is by workes, who without them haue no cause to absolue vs from sinne, and therein we may reioyce (as *Paul* speaks of *Abraham*; but not before God, before whom alone faith iustifieth. Psal. 143.2. Papists are ignorant of the methode of diuinity, placing iustification after good workes, when it ought to come in, in the doctrine of faith.

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to say they haue good hearts; which vndoubtedly are the worst; for these two parts will euer goe together. *Diuine Philosophie* will teach vs to referre all our speculations to action, yea, our very affections. Feare in Scripture is euer accompanied with seruice, & seeing God hath so wedded them together, let no man presume vpon any condition to deuorce them; as Papists do with a dead faith: but their dispensation therein is the dissipation of the truth, which will haue seruice and obedience the true probats of faith and feare. And as *Dalilah* said to *Sampson, How canst thou say thou loueſt mee when thy heart is not with mee?* So how can they professe they loue God, whose hearts obey him not? In the new Testament, Religion is distributed into *faith* and *loue*. 2. *Tim.* 1. 13. *Keepe the patterne of wholesome words, which thou hast receiued of me in faith and loue. Loue springs from faith.* 1. Tim. 1. 5. And *faith workes by loue*, Gal. 5. 6 and *loue fulfills the law*. Rom. 13. 10. not by action, but intention; for *it is the end of the law*. 1. Tim. 1. 5. God accepting sincere loue for perfect duty. By faith wee are spiritually glued and cimented to God, that wee may bee one spirituall body with him; in which sense it is said, *Hee that is glued to the Lord, is one spirit*. 1. Cor. 6. 17. *Cords* will bind, so will the *cords of loue*. Hos. 11. 4. Zach. 11. 7. But cords may be vnknitte: Nailes will fasten, and *wee haue the words of the wise as nailes fastned by the masters of the assemblies*. Eccl. 12. 11. but yet nails may slip, or leaue a chink: only the glew of faith ioynes all close together, or rather both these parts *will cause vs, with full purpose of heart to cleaue vnto the Lord*, Act. 12. 23. The heate of faith and loue will digest this whole Art, that it may bee distributed into the veines of euery good word and worke. These two will make vp a perfect paire of compasses, that can truely take the latitude of this Art. And first must we haue faith as the one foote pitcht vpon the Center, which is God, whiles obedience as the other walkes about in a perfect circle of all good duties. The fire of faith, and light of life, will euince against the gates of hell, the vndoubted truth

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of Religion. So that by these sweete and cordiall flames may the soule of euery Christian warme it selfe, against all those cold despaires whereunto Satan tempteth.

Q. What is Faith?

A. *The first part of Religion, whereby from knowledge I beleeue in God*; the first act of faith is passiue in receiuing what God giueth. And so layes holde of happinesse, workes it not: Faith makes iust, as the hand makes rich, that is filled with the wealth of another: or, as the Iewellers boxe, base in it selfe, is made precious for the pearles it containeth. Here may wee iustly say, it is a poorer and meaner act to beleeue, then loue; nay, rather passion then action; for, we are first *apprehended* of God before wee *apprehend* him againe. *Phil.* 3. 12. This grace is most freely graced, that it might the more frankely reflect all vpon God againe. And because it is the roote of all the rest will teach humility, & exclude boasting: like the ful eare of corn that hangs downe the head towards the originall, or if any be so graciously exalted, and freely fauoured aboue his fellowes, that his stalke is so stiffe, that it beares him vp aboue the rest of his ridge, then faith will make him looke vp to heauen aboue, not in the thoughts of pride, but in the humble vowes of thankefulnesse, and say with *Mary*, *the Lord hath regarded the low estate of his seruant*. Thus will faith (rightly vnderstood) teach vs to knead nature in the durt and dust, and spoyle our free will of all her proude ragges, loading her with reproaches, and giue all glory to him, that sayes hee will not giue it vnto another. Papists being of late more ashamed then before, doe confesse all is giuen: but (say they) is it not all one to pay a summe, and haue so much giuen mee as may pay it? No doubt, Faith receiues a full discharge, makes it not. Wee rather by Faith

Fides est qua ex notitia in deum creditur.

Fides in Theologia, sicut argumentum in logica est summum genus, ergo improprie definitur, ex notitia in deum fiducia est enim fiducia, fidei effectum, non genus. Bel. l. 1. c. 5. de iustificat. & fine ca. (faith) *fides melius per ignorantiã quam per notitiam definitur.*

Faith is to consent to an vnknowne doctrine, and to beleeue all that God hath said is true, without knowing what it is, and without confidence in his promise: therefore no maruell they seeke for iustification without it, faith without knowledge is a voluntary blindnesse vnder shadow of docility. But this is an inuention forged vpon the anuile of couetousnesse, and blowne vp with the bellowes of pride, for if they knew but the true ingenuitie of a liuely faith, they would soone renounce merite, and relye vpon the sole mercy of God.

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receiue an acquitance sealed in the blood of Christ, then the blood of Christ to make our owne workes meritorious, which we may offer to God in payment for our selues. Eternall life, *Rom* 6.23. is both merit and mercy, wee take it as a gift, Christ earnes it as wages, *Ephes.*2. 8. *Saluation through faith, yet not of our selues.* Here lies the errour of the Papists, euen in faith it selfe, and euery other good grace of the spirit, that our free-will hath his interuention and operation, betwixt Gods giuing and our taking: so that if God will but beare halfe the charges by his co-operation, man shall vndertake to merit his owne glory, and fulfill the royall law so abundantly, that hee shall haue something ouer and aboue to be very beneficiall and helpefull to his needy neighbours. But the way of the law is longer then our pursey hearts, and short legges can reach to the end and perfection of it. As *Constantine* saide to *Acesius* the *Nouatian*, *Set vp ladders and climbe to heauen*: so I to Papists, scale heauen by your workes; as for vs we haue found another way, and that is to ascend vpon *Iacobs ladder*. Wee leaue tuggeling and strugling that way to preuaile, and fall with *Iacob* to wrestle with Christ for a blessing. And though wee goe lymping by our sinnes, yet by our conquering Faith wee shall bee Princes with God. By this therefore the vaunt of Papists, must needs auaunt: yet further, faith in another act will cut the very winde-pipe of our free-will, and merit. It is wittily said of one, that faith in regard of his passiue act is rather a beggarly receiuer, then a deseruing worker: all our conuersion is passiue, but see faith in our actiue conuersion, and you shall see workes a forme too low to come in any such request, as to iustifie. For what is faith, but as the hand of the soule? and what is the duty of the hand, but eyther to holde or to worke? This hand then holds in the first part of Diuinity, and workes in the second. Now without all question, Iustification is to be taught in our first part, and therefore goes before obedience; and faith, which is an instrument or hand, for to hold Christ to iustification, is mightie and operatiue both

Papists therfore being very sensible of the belly, cannot endure to be touched with the least shortning of their commons, so that good workes serue more for their own satisfaction then for God &c.

*Socrat. lib.*1.*c.* 7. *erigite vobis scalas.*

both for sanctification and new obedience. Workes therefore are the effects of sanctification, and sanctification is the effect of iustification; hence it is impossible to be iustified by works as causes, as effects and fruits they may shew it. If then the secret apprehension of the closed hand of faith hide what it holdeth; see the hand of faith open to iustifie the cause by the euidence of the effects, & in this sense workes may instifie and perfect faith, as the second part of any Art doth the first. *Iam.*2.22.24. Papists against the whole order of Diuinity would haue our workes to vsher in our Iustification, nay, as parents to beget it. Whereas they are in very deed the companions and pages, or honorable attendants of faith, and the righteousnesse it holdeth. Faith is both the mindes testimony in regard of the word, and the wills Amen, in regard of the spirit. *Creede* comes of *credo*, which signifies to see a thing certainely, and yeeld to it affiance. It is compounded of *cernere*, and *dare*. *Pro certo videre, & pro certo dare*. Hence *Faiths* motto, *Cæco nulli*. By faith wee know whom wee haue beleeued. 2.*Tim.*1.12. As our Creed puts vs in mind of knowledge and affiance in faith: so the word it selfe teacheth no lesse; for *Faith* comes of *Fides*, and *fides* of *fiat dictum*, where we haue God to say the word, and wee say Amen vnto it. The *auncient Romanes* at the very gate of their *Pantheon*, pictured faith with two hands closed together, intimating, that there was no comming to God but by the hand of faith. And Grace, which scorneth not to learne of Nature any good (though not *Athens* but *Ierusalem* must teach this lesson) can take this aduice, as *Moses* heard the good counsel of a *Midianite*, that *he that commeth to God must beleeue that God, is, and that hee is a rewarder of all them that seeke him diligently*. Heb.11.6. That faith is the first part is cleare, *Ier.* 31.33.34. and 32.40. First, God writes in vs this principle of life, and then we obey him, *Ezek.* 11.19. 20. and 36.26. First, he puts in his spirit, and then causeth vs to walke in his statutes. Such is the seruile, or rather bruitish nature of man, that he can neither be stirred, or

Fidem iubere, Fidem dare.

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ſtayed in any good courſe, except there goe a new forming of his heart, before there be any reforming of his life. As dead bodies are rubbed without heat: ſo doe wee in vaine force vpon our ſelues, an heartleſſe Religion without faith; all our life here is but a vitall death without it; till wee liue that life wee doe but carry our carcaſſes vp and downe careleſly, and doe nothing pleaſing vnto God. *Heb.* 11.6. Secondly, that faith is from knowledge, appeares, *Ioh.*6.69.and 16.30.and 17.3. *Heb.*11.1. and that with affiance in God, *Pſal* 40.4. *Mark.* 11.22. hence *faith is a confidence in God, vpon a particular aſſurance from God, that he is my God.* Mark.9.24.Rom.4.20, 21. 2. Tim.1.12. Faith layes not hold of God, as we take hold of a tree, or ſome ſuch like ſenceleſſe thing, but as wee vſe to doe in our ſalutations, when there is a mutuall imbracing and kiſsing of each other. [*aſpaſamenoi*]Heb.11.13.

Q. Seeing faith ſolely reſts vpon God, what is God?

A. *God in regard of himſelfe onely knows himſelfe, as dwelling in the light vnapprochable, whom neuer man ſaw, neither can ſee.* 1.Tim.6.16. Ioh.1.18. 1.Ioh.4.12. The Sunne and the fire ſay of themſelues, come not too neere, how much more the light which none can attaine vnto. Here the well is not onely deepe, but wee want a bucket to draw withall, God to *Moſes*, Exod.33.20. giues both the rule and the reaſon; *thou canſt not ſee my face and liue: for, there ſhall none ſee me and liue.* I muſt contract my meditations, leaſt the Art grow too big with amplifications. It would be an excellent worke, to write a booke by it ſelfe of the knowledge of *Jehouah-Elohim*: It ſhall now bee ſufficient to lay downe the precepts, with ſhort expoſitions, and as pregnant proofes as we can.

Qui quoad ſe ſolus ipſe nouit φῶς, οἰκῶν ἀπρόσιτον.

Lux & ſplendor quatenus ſunt noſtri intellectus oculo obiectum proprium habent aliquid prius, & notius, ac deus nil habet ſe ipſo prius & notius, ergo illius lux & ſplendor non ſunt noſtri intellectus oculo obiectum, proprium, deus cùm ſit fidei noſtræ ſubiectum generaliſsimum, definiri debet: ſed quia eſt expers limitum eſſentiæ, eſt etiam definitionis expers.

Q. What followes from hence?

A. *That God is both incomprehenſible by reaſon, and vnnameable by words,* and conſequently aboue all Arts; for

Grammar

Grammar and *Logicke* are the most generall, and go before all other sciences, nothing being to be conceiued without them. *Iob* 11.7,8,9. God is not to be found out by reason, therefore he cannot be measured by quantitie. *Iob* 36.26. too great for the finite vnderstanding. God being the first is most intelligible, for prioritie of nature, euer goes with perspicuitie of apprehension: But this is in God himselfe, who best knowes his owne being, yea, better then any thing beside it: although man better knowes other things then himselfe. *Gen.* 32.29. *Iudg.* 13.18. *Gods name*, as his nature, *is secret*, and not to be fought; and this doth wonderfully strengthen faith; for, if God were not greater then our apprehension, he could not helpe vs infinitely. The holding of God by faith, is better then our beholding him by reason. *Ephes.* 3.20. *God is able to doe exceeding abundantly, aboue all we can aske by words, or thinke by reason*, μεγάλως μικρὸν ἀπαύγασμα.

ἀκατάληπτος. ἀνώνυμος. *Deus neque nostrâ logica concipitur, neque nostra grammatica exprimitur: solus ipse nouit sibi nomina imponere, & argumenta excogitare, quibus ex rebus perceptis ad id quod non percipiebatur, nos adducat.*

Q. *May we then inquire nothing?*

A. Deut. 29.29. *Secret things belong to the Lord our God, but things reuealed belong to vs, and our children for euer.* Exod. 19. 12. The people may not goe vp into the Mount, yet may they stand at the foote to heare God speake vnto them. *Exod.* 33.20.23. We may see Gods back-parts, but not his face. *Rom.* 1. 19. *that which may be knowne of God.* Something is not to be knowne, as being too subtile for the eye of any creature. The beames of the Sunne are made visible by irradiation: and letters being refracted and broken in a paire of spectacles are made liable to a dimme eye: so Almightie God by his word and workes shining in his creatures, as in a glasse, is seene of vs. *Psal.* 19. 1.7. & 104. 24. and 119.105. *Rom.* 1.20. *Iam.* 1. 23. 25. but most of all by the eye of faith, looking in both. *Heb.* 11. 3. 27. We cannot looke vpon the body of the Sunne, neither

Maiores nostri veteres illi admodum antiqui, ingressis templis ipsam terram osculari solebant, & quasi limen libare, maiora sacra neque secreta attentantes.

Exod. 33. 23.

in short and little roome

opens and represents the marrow and mysteries of that adored depth, the bankes and bottome whereof, no wit of man shall euer fully be able to fathom and comprehend, no man can looke vpon mee for any thing that is before mee, but where I haue gone; man may cast an eye after mee.

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can we ſee at all without the light of it: ſo, as we cannot looke vpon the face and eſſence of God, ſo neither can we ſee any thing at all without him; he therefore muſt name himſelfe, and ſo deſcribe himſelfe, as we may apprehend him by his owne *Logicke* and *Grammar*. It was well and modeſtly ſpoken by that *Emperour* to *Ambroſe*, *We ſpeake of theſe things, not as we ought, but as we can*: I haue euer thought with my ſelfe that here a fooliſh wiſedome is better then a wiſe ignorance, and that it is ſufficient to be one of Gods Court, though I may be none of his counſell. I will labour to know all that I neede, and all that I may without prying into Gods Arke; aſſuring my ſelfe that hee that is thus content to dwell with his poore ſeruants in theſe ſmoky cottages of their mortality, where we (through our vnquiet corruptions) will not ſuffer our ſelues to haue the full fruition of him, ſhall haue wonderfull happineſſe in our dwellings with him in thoſe eternall Tabernacles that are aboue. Alas, whiles the ſhadow of our ſinfull maſſe hides his beautie from our eyes, it is well if we can ſee any thing. This earthly Moone of the Militant Church, hath her fulles and waynings; and muſt haue ſo long as ſhe wadeth in this planetary world: It is enough when ſhee is fixed aboue, to be in the full of her glory. Here we haue but the dimme ſhadowes of our future bleſſedneſſe. Onely at the right hand of our God are pleaſures for euermore; and ſuch pleaſures as if euer they could be fully expreſſed or conceiued, were not worthy of our longings, nor able to ſatisfie vs. For as God is infinite, and neuer to be comprehended eſſentially: ſo our ioyes are bottomleſſe, and euer ſpringing vp with new occaſions of our bleſſedneſſe. Oh that we could ſo much the more long to enioy them, by how much leſſe we are able to comprehend them.

CHAP.

CHAP. III.

Of Gods Back-parts.

Question.

WHat may then be seene?

Ans. *His backe-parts, according to our measure and manner*, that is, the measure of our apprehension, and manner of receiuing. All vessels are filled at the mouth, according to their holding: so, God, according vnto our necessities, knowes how to name himselfe, and that so plainly as our capacities may vnderstand him. *Exod.* 3.14. God names himselfe. *Exod.*6.3. He appeares by one name and not by another: that is, by his sufficiencie to giue *Canaan*, not by his efficiencie in doing it as yet. *Exod.* 33. 19, 20. God will not shew *Moses* his glory, but he will fit his goodnesse to passe before him: and *verse* 22,23. he couers and vncouers, as *Moses* might best see him. We (like narrow mouth'd vessels) must receiue this knowledge by drops, and that with the greater difficultie, because we are full already; for, as in nature there is no vacuitie, but either ayre or more solide substance fills all: so in the minde, as it is emptie of grace and goodnesse, so is it filled with vaine conceitednesse, which is an exceeding hinderance to better knowledge; and therefore, as in a vessell, so much liquor as goes in, so much ayre goes out: so the vnderstanding, as it is filled with wisedome, so is it emptied of folly. Hence it comes to passe, that the best vessell cannot be quite full in this life, because of the remainders of corruption. We must therefore neither be impatient of Gods delay in reuealing himselfe, nor content with our small measure; but euer be indeauouring to haue one drop added to another, vntill it shall please God to fill our vessell to the brim. There is nothing created, that hath his being and perfection together, euery

Postica tamen videmus, pro nostro more & modo: bene viuere est actus quodamodo nostter, etiam si Deus sit huius vitæ principium, ergo pro nostro more cognoscitur, & pro nostro modo recipitur, &c.

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euery thing growes from ſtrength to ſtrength, till it come to his compleate ſtature. Onely herein grace is contrary to nature, euer ſtrongeſt at laſt, and at beſt changeth not, like his fountaine, in whom is no ſhadow by turning. Surely, he that here maketh profeſsion of goodneſſe, if he finde not himſelfe beſt at laſt, may well feare he was neuer good. The riſing of a riuer is exceeding narrow and ſhallow, yet hauing coaſted about, and drawing neere the ſea, begins to make a little ſea within his owne bankes: ſo here ſlender beginnings, will grow larger in the end, if they creepe neerer and neerer to God. I know when wee are at the furtheſt, we can but ſee his back-parts, whoſe face we muſt euer adore in an holy ignorance. Our beſt knowledge of God is but as an *Eccho* to a large period, by which we heare the laſt ſound of that, which hath no beginning. We can but take vp a taſte in our hands, being no wayes able to lead our ſelues to the open fountaine. We muſt vſe ſpeciall labour to learne a little; or elſe wee ſhall get nothing: if the queſtion be, whether God muſt deſcend to vs in teaching, or we aſcend to him in learning? wiſe moderation (I thinke) hath determined it moſt equall, that each part remit ſomewhat, that both may meete in the middeſt: wee muſt not thinke it ſufficient (ſeeing God hath ſo farre condeſcended vnto vs as to ſhew vs his back-parts) to eate the corne out of the eare, becauſe we will not abide the labour to grinde, and knead it: neither muſt we be ouer curious, leaſt with the brightneſſe of his glory we blind our ſelues. Thoſe things (ſaith *Ambroſe*) which God will haue hidden, ſearch not, thoſe things which hee hath manifeſted, deny not; leaſt in the one thou bee vnlawfully curious, in the other damnably vngratefull.

Exod. 19. God came downe to Mount Sinai and *Moſes* went vp; a great fauour indeede, that the Maieſtie of God ſhould come downe to viſite his owne creature and honour him, by keeping diet to ſpeake with him in ſo homely manner: and yet being more fauourable and familiar, ſends his Sonne to walke with vs, that wee might become the ſons of God.

Q. *Will then the knowledge of his backe-parts ſuffice for our happineſſe?*

A. *We may not ſee further and liue, neither need we ſee further that we may liue.* Exod. 33.20.23. *thou canſt not ſee my face and liue, but my backe-parts thou ſhalt ſee*, and therefore liue:

liue: further then our rule wee are to attempt nothing, neither haue we any faculty or power so to doe. Stretch any thing further then his compasse, and it breakes or rends in peeces. To reach further then our Art, is to ouer-reach our selues. *Exod.*33.18, 19. God both corrects and directs *Moses* in the search of his glory: be not ouer curious to seeke mee in the greatnesse of my Maiestie, and thou shalt finde mee in the goodnesse of my mercy. O the bountie and fidelitie of the Lord, *Moses* desires a sight of Gods glory, he shall haue more, the fruition of all his goodnesse: let vs therefore breake all false glasses, that would present God in a face not his owne, and looke vpon those beames of brightnesse, which hee is willing to cast about him, so shall we take his owne height aright by the shadow of it. Wee may follow the current to the Sea by many bankes, but then must we stand on the shoare, and admire the Ocean: the little streames of Creation emptie themselues into the great riuers of Redemption, and they into a maine Sea of goodnesse; and here wee must stand and wonder, keeping our selues within our rode and reach.

Nec vltra penetremus & viuemus nec opus vltra vt viuamus. Vltra, vltra quærendus, Still aboue and beyond all, wee must inquire for him (saies S. *Bernard*) but this *vltra* must be *pro more nostro & modo.*

Q. *What are these backe-parts?*

A. *All that may be seene of God:* we cannot looke on him for any thing that is before him, and therefore wee must cast our eyes after him in his word and workes. *Exod.*33. 23. *Deut.*4.12. *Iob* 4.16. The back-parts of God are some similitude of his face: and here it is fatal for our great Doctors of *Rome* in their Theologie, to interferre as horses doe, hewing hoofe against hoofe, and to crosse-cut themselues in their owne imaginations, deuises, and groundlesse conceits; for this similitude consists not in the works of mens hands, but in the words of Gods owne mouth, and the workes of his owne hands. *Israel heard the voyce of words, but saw no similitude, saue a voyce.* There is no vse of the Starres, when the Sunne shines, no more is there of Popish Idols, where the word is permitted to speake. *Moses* in the clift of the rocke saw clearely, some rayes of radiant beauty. *Exod.*33.22. but the diuine proclamation taught

Deus a priore definitionem non patitur, a posteriore tantum adumbratur; quæ notitia specularis & ænigmatica cum ea comparatur, qua quis hominem ex dorso, non autem de facie agnoscit.

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taught *Moſes* more fully, *Exod.* 34.6. the line of the creatures can in a liuely manner point out the Creator: but the law is the life of this learning, *Pſal.* 19. 1. with 7. rowle his word vnder thy tongue, chew on it in theſe meditations till thou feele ſome ſweetnes in the palate of thy ſoule. Studie, ſtriue, endeuour to beleeue it, as thou doeſt in ſo difficult a point to conceiue it.

Q. *How are the backe-parts of God diuided?*

Deus a poſteriore nobis cognoſcitur, pro eius ſufficientia reſpectu operum ad intra, vel efficientia reſpectu operum ad extra.

A. *Into his ſufficiencie in being, and efficiencie in working*: the one in his nature, the other in his workes, *Iudg.* 2. 10. *They neither know the Lord nor his workes.* Pſal. 78. 7. *That they might ſet their hope in God, and not forget his works.* Exod. 6. 3. God is firſt ſufficient to performe his promiſes, and then efficient of them. *Rom.* 3.20.22. *Abraham* beleeued God to be willing and able to doe what he promiſed. *Heb.* 11. 6. God in himſelfe all-ſufficient, and for vs a rewarder. Seeing this is ſo, let vs neuer preſcribe his wiſedome. His grace for the preſent ſhall bee enough for vs; his glory will bee more then enough. With men the rule is good. *Firſt trie, and then truſt*: but with God wee muſt firſt truſt him, as ſufficient to helpe vs, and then trie him in his workes: and wee may be aſſured, that it is as poſsible for him to deceiue vs, as not to bee. Either now diſtruſt his beeing, or elſe confeſſe thy happineſſe, and with patience expect his promiſed conſolation. Thus may we well hearten and harden our ſelues for all attempts.

Q. *What is Gods ſufficiencie?*

Ens primum quia eſt ſeipſo, ſibi indepenter ſufficit, aliis per dependentiam.

A. *Whereby he being all-ſufficient in himſelfe, he is alſo all-ſufficient for vs.* Gen. 17. 1. 2. Cor. 12. 9. Hope of aduantage is the Load-ſtone that drawes the iron hearts of men, why then ſhould not God that is rich in mercy haue more ſuters? Alas, ſhall a little abſence in performance breede a lingring conſumption of friendſhip? Can we part with

What euer the creature hath, it is a deriuatiue from the priuatiue: and as art is conueyed from the minde of the Artizan into his workmanſhip, ſo Gods excellent wiſdome into this vniuerſe, as a cõmon place of it, and yet it is but a poore deale in regard of that, which is in God himſelfe.

earthly

earthly things in present possession, for hope of better in future reuersion, and giue the all-sufficient no time for the returne of his promises? No age affoorded more parasites, fewer friends; we flatter with God, when we say, we loue him, and leaue him for delay. The most are friendly in sight, seruiceable in expectation, hollow in loue, trustlesse in experience; they will giue God a glad welcome whilst he is a doing for them, and as willing a farewell when hee doth desist, nay, a little withdraw for triall: But hee that truly knowes the sufficiencie of his God, will waite vpon his efficiencie without grudging. Rats and Mice runne to the full Barne, leaue it when it is emptie: So, dung-hill creatures for their bellies serue God, and flintch from him in their want.

Q. *What followes from hence?*

A. The consideration of the name *Shadai*, which is compounded of *Sha*, a Relatiue, contracted of *Asher*, signifying *which* or *what*, and *Dai*, a Noune, signifying *sufficiencie*. So that the name by this reckoning is thus much, he which is sufficiency it selfe. Or as others would haue it frō *Shadh*, a Pappe, all (as it were) sucking their happinesse from God. Others againe of *Shadhadh*, to penetrate or goe through euery thing, and so signifies *Almighty*. The *Grecians* translate it by *Autarkees*, or *Pantocrator*: God being sufficient to blesse his owne, and destroy their enemies. *Gen.* 28. 3. *El-Shadai*, God which is sufficiencie it selfe *blesse thee*. Ioel. 1.15. *As a destruction, Mi Shadai, from the Almightie*, who can crush the proudest and stoutest of his enemies. Hence may we learne to *humble our selues vnder his mightie hand, and to cast our care vpon him.* 1. Pet. 5. 6. 7. Remembring that all our safetie and sufficiencie hangs vpon him. So then when God our sufficiencie is pleased to try vs with any woe or want, then (remembring our selues to be but wormes) let vs not turne againe when hee treads vpon vs. If hee call for his owne, or cut short our desires, it is not for vs to storme or startle, but quiet our selues with our trust in him. I haue seene ill debters, that borrow

שדי *Vberrimus, cuius bonitas permeat per vniuersas creaturas, dans illis, essentiam, vitam & motum.*

borrow with prayers, and keepe with thankes, repay with enmitie. We certainly miſ-take our tenure, if we thinke our ſelues owners, when wee are but Tenants at will. Or take that for abſolute gift, which our God intends as loane. It is Gods great bountie we may haue right to any thing, though not Lordſhip ouer it; of our very liues wee are but keepers, no commanders. Wee may all ſay as the poore man did of the Hatchet, *alas maſter it is but borrowed.* Out of Gods ſufficiencie comes all ours, and therefore it is not for vs to be proud of any thing, no more then for vaine whifflers of their borrowed chaines, or ſilly groomes of the Stable, of their maſters Horſes.

Q. *Wherein conſiſts the all-ſufficiencie of God?*

Sufficiens eſt noſtræ fidei obiectum ratione eſſentiæ & ſubſiſtentiæ.

A. *In eſſence, and ſubſiſtence, one God, three perſons.* He that is ſufficient to make vs happie, muſt haue a being to giue being to our happineſſe, and ſubſiſting, that it may exiſt in vs. *Iehouah* may giue vs being, and yet better not to be, then be miſerable. And ſurely, hee that apprehends no more then the diuine eſſence, knowes but himſelfe to bee wretched, and ſure to ſmart by the hand of diuine iuſtice.

Ioh. 17.3. *Eternall life is in knowing the Father the onely true God, and Ieſus Chriſt whom he hath ſent.* 2. Cor. 13.13. *The loue of the Father* to begin, *the grace of the Sonne* to diſpence, *and the communion of the ſpirit* to finiſh, are all neceſſary to ſaluation. *Math.* 28. 27. *Baptize them in the name* (not names) *of the father, ſonne, and holy Ghoſt*: one name, one nature, yet with this three-fold relation, of Father, Sonne, and Spirit: and here our thoughts muſt walke warily, the path is narrow: the conceit of three ſubſtances, or one ſubſiſtence is damnable. The breaking of Relatiues is the ruine of ſubſtantiues. Herein (if euer) heauenly wiſedome muſt beſtirre it ſelfe, in directing vs, that we may ſo ſeuer theſe apprehenſions, that none be neglected; and ſo conioyne them that they be not confounded. The Sonne is no other thing from the Father, and yet another perſon: and ſo the holy Ghoſt is no other thing from them both, and yet another perſon. And here the gagling geeſe (I meane the *Rhemiſts*)

are

are worthy to haue their tongues pulled out of their heads, and (as *Hierome* said of his *Vigilantius*) made into gobbets: who not contenting themselues, like *Shemeies* to raile on *Caluin*, and rattle vp our English Students for reading him, blaspheme in confuting his blasphemies (as they call them.) That Christ is of God his Father is most true, as his eternall essence is taken personally: but as the simple nature is considered in it selfe, without relation of persons, there the essence is the same in all three, and not placed all in the first person, and borrowed of him by the other. Neither shall they, nor any other hereticks once be able to hisse at the reasons, or stand before the face of thē, as the spirit of God layes them downe. *Exod.* 3. 14. *I will bee*, could not be predicated of Christ, if he were not God of himselfe, *Ioh.* 1. 2. Christ in regard of his person is said to be with God, and in regard of his essence to bee God, and therefore as his person is from or with another, so his essence is of himselfe. *Ioh.* 17. 20. All that is Christs is the Fathers, and all that is the Fathers in Christs. The Father therefore hauing the Godhead of himselfe, it followeth that the Sonne hath it likewise of himselfe. Againe, it is contradiction to say, God of himselfe, and God of another. As likewise most absurde to hold one and the selfe same nature begotten and vnbegotten; for, so there should be a first, second, and third nature, as there is a first, second, and third person, and so three Gods as well as three persons. But this will better appeare by the sequele. Oh, the necessitie of this high knowledge, which who attaines not, may babble when he prayeth, and bee superstitious when he worshippeth. Onely here is our greater helpe that we haue the manhood of Christ, as a *Iacobs ladder* to climbe vp to the God-head. *Ioh.* 1. 18. *No man hath seene God at any time: the onely begotten Sonne of the Father, as out of his bosome, hath reuealed him vnto vs.* So that in this intricate way to the throne of grace, it will not auaile vs, as we now stand, except we take with vs the second person as a Mediatour, whose presence and merits must giue

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passage, acceptance, and vigour to our prayers, Christians must therefore learne to ascend from earth to heauen, and from one heauen to another.

CHAP. IIII.

Of Gods Essence.

Question.

Essentia, quia est absolutè prima. In omni genere creaturum fuit aliquid primum; sed hoc primo fuit aliquid prius, ergo deus solus est ens absolutè primum. Λ & Ω de deo dicuntur quia est summe sapiens, Principium & finis, quia incipit & perficit omne bonum, primus & vltimus quia de deo in deum omnia numerantur, atque ex his coniunctis argumenta firma adduci possunt, quibus deum esse probemus, 1. Eph. 3.10 πολυποικίλος σοφία *in creaturis arguit ἀνεκμαθήτων σοφίαν in creatore literas non nouit, qui earundem primam & postremam ignorat 2. vt est causa a qua, sic est causa ad quem omnia tendunt, ergo Deus, qui solus est rerum omnium efficiens & finis. 3. Numerentur omnia a minimo ad maximum, & certè ille maximus est, quo maior dari nequeat vnitas in numero, est minimus, sed primus in numero (qui vnus est) est maximus. Vnitas potest esse sine multitudine, at multitudo nulla sine vnitate, ergo multitudo entium arguit vnitatem entis.*

WHat is Gods essence?

A. *It is that whereby he is the first and most absolute being.* Being is that whereby a thing is truly and really in essence, or existence. And it is either the *first being*, or that which is *from the first*. Now God is the first. *Isa.* 41.4. & 48. 12. and therefore essentially one. *Isa.* 46.9. *Deut.* 6.4. *Eph.* 4.6. Furthermore, God is absolute, as being independent from any other. There was a first man, and a first in euery kinde of creature, but no absolute first, saue God. *Exod.* 3.14. *Ioh.* 8.58. If any aske me why wee define the essence of God, seeing wee formerly said it was not knowne of vs, our answer is, we define it relatiuely, not simply, to wit, as it is a first, and that absolute first being is knowne best in it selfe, and so is God; for, there is nothing more intelligible then he; yet of vs nothing is lesse knowne, we come to him by seconds, and the beings of other things. Which proue necessarily a first, and that absolutely; for, two will proue one to goe before, and dependent beings will prooue an independent. The Sunne beames are more

visible

visible to our eyes, when they are cast obliquely vpon their obiects, then when they fall directly: so, wee must shew you God rather in the blessings we receiue from him, then those excellencies which are in him. It is the best and the longest lesson euen thus to learne him, and of surest vse: which alone if we take not our, it were better not to haue liued. Oh, that we would often exercise, to acquaint our nature, and draw it into some familiaritie with God, the very soule and beeing of it. And though at first wee make but our fire of greene wood, yet not to bee tyred with blowing, vntill our deuotions be set on flame. If wee endeauour, God will helpe, by enlightning our vnderstandings, till we be wholly enflamed with a loue of him. And as *Moses*, by often talking with God, had a glorious glistering set vpon his countenance: so, wee by our often frequenting conference with God, in prayers, and meditations, shall finde in our selues, though not suddenly, yet in time, a most heauenly change.

Q. *What followes from hence?*

A. The obseruation of the essentiall name of God; as, *Iehouah, Iah, Eheie.* The first word deliuers vnto vs such an essence as euer was, is, and shall be. *Reu.* 3. 14. *Ie*, is a note of the Future tense; *Ho*, of the Present, and *Vah* of the Preterperfect tense: and so is well expounded. *Reu.* 1. 8. But ill expounded by those, which by them would vnderstand, the *Trinitie*, giuing the present to the Father, past to the Sonne, and to come to the Spirit. Yet it is true the Father workes of himselfe, and as the present begins time, so he the action: it is also true that the Sonne workes from him and therefore passeth on the action, as that which is past doth time. Neither can this bee denyed but that the Spirit worketh from them both, and so finisheth the action, as the future doth the points and periods of time. But this word is essentiall, and not personall, and therefore is giuen of God to expresse the essence, not the persons. *Iah* is contracted of *Iehouah*, not to signifie a diminute God, as if it were the diminutiue thereof: but still for essence and

Tria nomina sunt quasi diuinæ essentiæ notamina. יה יהוה אהיה.

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present being. Neither is it applyed to Christ, humbled in the flesh, as if that were the diminution of it, but it is the denomination of one and the selfe same glorious essence in all the persons. *Aheie*, is as much as, I will be, which no creature can peremptorily affirme. Time changeth all things, and there is none that hath the command of it, but he alone that gaue it beginning, and continuance, and to whom the account of our very houres are due, and best knowne. But I must not lead you from *Elim* into the wilderneſse, and leauing the wells of water, trouble you with the barrenneſse of mans braine. Take these Texts of Scripture for confirmation, and further illustration. *Exod.* 3.14. and 15.2,3. *Psal.* 68.4.4. *Isa.* 42.8. Happy are we that wee rest vpon such a being, and may enioy all things in him, and him in all things, nothing in it selfe, so shall our ioyes neither change nor perish: for, how euer the things themselues may alter and fade, yet he in whom they are ours, is euer like himselfe, constant, and euerlasting.

Q. *What followes in the second place?*

Deus est expers omnis potentiæ, sine substantialis, sine accidentalis.
ἀναίτιος, ἀυτοῦ, ἀπου, ἀποις.

A. *That God is not subiect to possibilitie.* And therefore faith rests vpon a most substantiall and immutable being. Hee hath neither causes to ouer-power him, or accidents to change him, and so hee is aboue all substantiall and accidentall power. Causes preuaile in euery creature, but the Creator is voyde of them. And hereupon God is from himselfe, of himselfe, through himselfe, and for himselfe. He that is *Anaitios*, without causes, is *Autoon*, God of himselfe: yea, in vertue and power more then all causes to himselfe. Goe then yee wise Idolatrous Parasites, and erect Shrines, and offer sacrifices to your god, the world, and seeke to please him with your base and seruile deuotions: it shall bee long enough are such religion shall make you happie: you shall at last forsake those Altars, emptie, and sorrowfull; for, both you and your god are beholding to a better being then your selues. How ridiculous is it to pleade for an Idoll god that hath all the causes put vpon him. What fooles will bee perswaded to

resigne

resigne vp their owne eye-sight, and to looke thorow such spectacles, as very sottishnesse doth temper for them. I will here presume to presse in with an easie determination, although it seeme to me to be no other then a plaine quarrell, betweene stomacke, and discretion, a small deale of wisedome might decide it, especially, considering that all things are from God, and God alone from himselfe. Blush, yee Gentiles, that vse a Smith, and Carpenter, That make choice of yron, brasse, gold, siluer, wood, &c. as matter to marre the making of a god. But aboue all let them consider, whom neither the fumes of fiery passion doe mist, nor sinister respects, or preiudices sway downe on either side, from the pitch of iust integritie: how silly and idle a thing it is to forme a god after the image of man, bird, or beast, and that without the meanest life, farre from any Deitie or Diuinitie, except it be by the late Masters of the Mint, in the multitude of their moderne miracles: but the Lord knowes, that these coines and stampes are farre off the purest pathes of veritie. Alas, how doe they ray and robbe God of his excellencie, whiles they robe him in these ragges of rotten relickes? But this is the very hate of heauen, and in effect, the very gate or hie way to hell, to giue our selues vnto it as our *Summum Bonum*, or chiefe good. Whiles *Dagon* stands, the *Philistimes* fall downe: but when *Dagon* was fallen before the *Arke*, the *Philistimes* stood to lift him vp. It is iust with God, that those which want grace, should want witte too; it is the power of superstition to turne men into those stockes and stones, which they worship. Me thinkes their vnderstandings, and wits should haue waded further, if *Dagon* fall, how shall we stand by him? If he cannot helpe himselfe, what shall he profit vs? Yet Idolatry and Superstition are not easily put out of countenance; *Dagon* is vp againe, and the next morning (the fittest time for deuotion) the *Philistimes* hasten their speed, and flocke to their Temple, to see how *Dagon* had rested that night vnder his owne Roofe; and now behold in kindnesse their god is come to meete

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them in the way; ſome peeces parted from the reſt ſalute them vpon the threſhold; his head and his hands are ouer-runne their fellowes, to tell them, that neither his wit nor his power could ſtand before the true God. And now whereas the threſhold ſhould haue beene hollowed to the Victor; it is conſecrated to their beaten God. As if it had beene made more holy by his ruine, then Gods reuenge. Therefore God ſtrikes them in their bodies, which could not feele themſelues ſtricken in their Idoll. Paine muſt humble them, whom ſhame cannot. And now they begin to confeſſe, that Gods hand was ſore vpon them, and their God. Yet they make account of confeſsion, as drunkards doe of vomiting: the *Arke* of the God of *Iſrael* ſhall not abide with them. Thus wicked men vpon all occaſions are glad to be rid of God, but with no patience can part with their ſinnes. And thus the Prophet by running through all the cauſes. *Iſa.* 40. 18. with 44. 12. derides the Heathen by making their gods. And then, as if they were beſotted, askes them, *Haue yee not knowne? Haue yee not heard? Hath it not beene told you from the beginning? Haue yee not vnderſtood it from the foundations of the earth? It is he that is God, which is able to ſit vpon the circle of the earth: ſtretch the heauens as a Curtaine, and ſpread them as a Tent to dwel in.*

Q. *What followes from hence, that God is without all cauſes?*

A. First, *He is without an efficient, or beginning.* Reu. 1. 8. and 3. 14. And from hence he is not ſubiect or obnoxious to paſsiue *creation*, or *annihilation*, as are all creatures; yea, the very Angels; and therefore God is abſolutely independent, and ſupreame. And here nature and good nurture may bring vs to God. Reaſon hath no where either

ſine efficiente, ergo expers creationis, annihilationis, non dependens aliunde, ſed abſolutè ſupremus

Sine materia, ergo ſpiritualiſsimus, hinc Deus inuiſibilis, impalpabilis ſine genere, hinc nec eſſentia, nec ens, ſed ὑπερούσιος, numero tantum vnus, hinc nec genus, neue in ſpecies diſtribuendus. Sine forma, ergo ſine generatione & corruptione hinc deus immortalis; & quia ſimul ſine materia & forma, hinc ſine membris nec totum integrale, etiam ſine genere, ergo nec definitio eius perfecta eſt, nec definitum eſſe poteſt, quia in deo nulla eſſentia ab ipſo diuerſa eſt: ſed θεὸς & θεότης ſunt prorſus idem. Sine fine, ergo nec propter aliud, nec eo quid melius, ſed abſolutè ſummum bonum.

bound

bound or banke to restraine it, but at this cause, hither will it bring vs, and here will it leaue vs. *I am the beginning of the creatures,* saith Christ; therefore God: goe by the creatures as workes, and they will lead vs to their first efficient and beginning. Secondly, *God is without all matter*; and therefore most *spirituall*: the lesse matter, and the more forme the creatures inioy, the more spirituall it makes them. By God therefore, so pure a spirit, are all things nourished with the onely dew of diuine benediction: but this high way is so plaine, that a guide were needlesse. Furthermore, God being most spirituall, is likewise most *inuisible*, and *impalpable*: too subtile for finew or sight to sease vpon him. *Luk.* 24. 39. 1. *Tim.* 1. 17. It would present him for a furious and rauing Bedlam, that should once formalize God to his owne fancies. Againe, where matter is wanting, there *common nature* is wanting; for, things communicate, as they rise from some common stocke, and stemme. And because all specials are contained vnder generals, God wants that too; and therefore is properly, neither essence, or being: but an *Huperousios* or *supersubstantiall* being by himselfe, one onely in number, neither diuiding, nor deuided; multiplying, or multiplyed. The wife is the husband diuided, and the childe is the father multiplyed. But God is neither so deuided into three, neither are three so multiplyed from one. He is (if I may so speake with reuerence) without all stocke or kine. Therefore when we say, essence is common, and person proper, it must be receiued with a graine of Salt. For the common nature is not destributed into parts, as into persons; but as common to all, so it is one individuall and singular essence in them all, and that receiued of each person without parts or passions; for, matter is the ground of both, and where that is wanting, they are not to bee found. I stay the longer vpon these Negatiues, because we are not loosely and lightly to slide ouer the things of God, as if they were vulgar, and triviall, like our owne. Thus farre you haue seene God, out of the rode and reach of the

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efficient and matter: see him now voyd of forme and end; for in them likewise consists power to be. The *forme* in going and comming is the cause of all *generation* and *corruption*; God therefore being without it, is *incorruptible*, and therefore a God *immortall* and *euerlasting*. Psal. 102. 26, 27. *Iam.* 1. 17. 1. *Tim.* 1. 17. A choice and refined peece of high Quintessence of wit is that of Papists in their breaden god, which yet neuer Church could distill out of her braines, or aspire vnto, besides their owne. What generation and corruption doe they make of the euerlasting bread of heauen? Here perhaps might wee finde stuffe enough (I will not say to lade an *Argosie*) but to ouer-lade any mans wit in the world to reply vnto. It shall suffice vs to thinke of God as God, and man as man. Christ in heauen, and Christ in the Sacrament. Now if wee adde further, without both matter and forme together, then is God neither the *whole*, nor the *member* of any thing, or any waies to bee distributed or defined; I meane with perfect definition; because hee hath no essence diuerse from himselfe, and therefore the definition, and that which it defines, are all one: so, that in God *Theos* and *Theiotees*, *God* and the *Godhead* are all one. Lastly, hauing neither matter, nor forme, he wants all termes and limitations of essence, and therefore as most simple, so most infinite in being. For *end*, God is endlesse, being neither for any other, or hauing any other better then himselfe, and therefore the *chiefe good*, and by communication *our good*, and so to be desired aboue all. *Math.* 19. 17. *Psal.* 63. 7. 11. and 73. 25. and 18. 1. 2. How easie is it now for Christians to insult ouer worldlings, that thinke themselues worthy of enuie? and to turne off their darling with a scornefull repulse? What if it make vs the Deuils proffer. *All these will I giue you:* Can wee not returne Saint *Peters* answer, *Thy siluer and gold perish with thee?* Hee alone that is causeless, shall cause mee the happinesse I expect, looke, and long for.

Q. *What followes from hence, that God is without accidents?*

A. That

A. *That he is both Apoſos*, without quantitie, and *Apoios* without quality. In regard of the firſt, hee is neither augmented nor diminiſhed; of the ſecond, neither altered nor changed. *Euen to your old age I am he, and euen to heare haires will I carry you*, Iſa.46.4. *I am the Lord, I change not: therefore ye ſonnes of Iacob are not conſumed.* Mal.3.6. By this I ſee that all things here below are as farre from ſinceritie, as continuance, if they were ſweete, as the ioyes aboue, yet how ſhould their fickleneſſe coole our delights, and make vs eſteeme theſe drams of honey loſt in pounds of gall, and guile? We laugh at their choice that are in loue with the deformed; and what a face is this wee now dote vpon? See if our ſinnes, cares, and croſſes haue not like a filthy morphew ouer-ſpread it; and made it loathſome (in compariſon of the beautie of the Creator) to all iudicious eyes. I maruaile then that we ſhould thus loue, what wee cannot hold, and for a ſhadow of a ſmoake, and a dreame of a ſhadow leaue him, whoſe light is neither variable, nor ſhadowed with turning. *Iam.*1.17. Here then, if wee will be wiſe Marchants, thriftie and happy vſurers, let vs part with that which wee cannot keepe, that we may gaine him whom wee cannot looſe. Theſe cottages of ours haue beene ruinous a long time, and the worſe for their accidents, and yet like fooles wee haue not thought of their fall. Lord giue mee grace to leane vpon thee, then ſhall my fall be eaſie, and my reſt endleſſe. Oh, thou which art out of the power of others, ouer-power me to the obedience of thy ſelfe.

Sine quantitate huic ſine augmentatione diminutione. Sine qualitates huic etiam ſine omni alteratione.

Actus merus, huic idem eius eſſe & agere eſtq; ἀμιγὴς τύπος, omnis actus eminentis. Praterea quia actus merus, eſt etiam ſine paſsione & reſiſtentia, quia purus actus cùm non patitur etiam reſiſtentiam non admittit.

Q. *What will follow from Gods eſſence in the laſt place?*

A. *That God is one moſt pure and meere act*; that is, his being and action are all one thing. For as his eſſence is abſolute, ſo is his working. There is neuer a creature but hee worketh by qualities, and ſo his act is firſt in the power of them. The fire warmes not without heate, neither doth man vnderſtand without reaſon: a Bird might as eaſily flee without wings, and fire aſcend without lightneſſe, as the creature produce his actions without facultie and power there-

thereunto. And hereupon it followeth, that paſsion and reſiſtence are incident to all his workes. The very Deuils ſuffer, and are reſiſted of God, and howſoeuer their motion is too ſwift to be ſtricken, or ſtayed by corporall inſtruments, yet God is quicke enough for them, to make them both feele and feare the dint of his ſword. God therfore being ſo abſolute an act, muſt needs haue his being and doing all one. *My father worketh hitherto, and I worke*, which ſhewes, that Gods act is eternall; and ſo creation as an act is from God, hath no beginning, as a paſsion in the creature, is meaſured by time. In regard of the firſt wee call him a pure and meere act. In regard of the ſecond, omnipotent, being able to make nothing as well as ſome thing, feele his worke which before could not be perceiued. And therefore omnipotency, or Almightie power is not giuen to God in regard of himſelfe, but his creatures, which may feele that hand which before was vnfelt. Againe, Gods being and act being all one thing, hee muſt needes doe all things by his eſſence, which is purely one. Hence God is the Archetype, or firſt draught of euery eminent act. In which reſpect it muſt needes be of ſoueraigne vſe for the diſcouering and reforming of whatſoeuer error time hath ſoyled his actions withall. How are defaced copies, and disfigured pictures better amended, then by reducing them to their originall? If the pipe fayle, goe wee not to the head? O that his acts were ſet as a frontlet betweene the eyes, & as a ſeale vpon the hearts of all his followers. Ought not all our actions to be as branches of this roote? Surely, this is the cleare head-ſpring of all other enſuing brookes; and as little ſtreames empty themſelues into great riuers; and they againe into the Sea; ſo muſt all runne to this maine. Venerable it is for the very antiquity of it. Conſidering therefore what price men doe ſet vpon olde copies, coynes, and ſtatues; and that none will paſſe by a chryſtall fountaine, bearing ſome ancient name or date, but will taſte thereof, though no thirſt prouokes him; I could not well paſſe ouer this leafe without ſome leſſon for mine

In ſublimity of nature are found in him the perfections of all creatures, and that in a moſt eminent and vnſpeakeable degree.

Ignat. ad Marian. Caſſob.

mine owne learning. If any haue passed a longer way, with more happy fruit of obseruation, I desire hee would not spare in some part to report the excellency of this trauell. But to keepe me within the sphere of my profession. He that is so pure an act, must needs be without all passion, and resistence. A pure act cannot suffer, because it wants that power which should submit it to another; neither can it be resisted, for that which is ouer-powred, suffers in resisting, which to a meere act is impossible. And whereas God sayes, *I am pressed vnder you, as a Cart is pressed that is full of sheaues*: His meaning is, that their sinne was so intollerable and waightie, that it was time to ease himselfe of it by due punishment, *not suffering the swift to escape by flight, or the strong by force*, as the next verses shew. O then the misery of all those that will needs bee rich with iniury, and grow great by being conscious of secret euils, Wealth and honour without God, when they are at the best, are scarce our friends: but at the worst, our tormentors. Alas, alas, how ill agrees a gay coate, and a festered heart? What anailes an high title with an hell in the soule? These are they that must suffer. Sinne owes them a spite, and will pay them home when they least thinke of it, yea, when they are least able to beare it. I will therefore preferre all the afflictions of Gods *Israel*, before these pleasures of Ægypt; and chose rather to eate the lambe Christ with these sowre hearbes, then all these flesh-pots of sinne. Let me be miserable, so I be not guilty, and rather abound with sorrow then sinne: so shall the consuming fire that no water can quench, or violence oppose, haue mercy vpon me. He is liberall, that I liue; but he shall bee munificent, in bringing a poore wretch from all miseries to taste of the full cup of his glory. Hitherto we haue but heard of God by way of Negation, denying of him all the imperfections of the creatures: Now, wee are to speake of him by way of Affirmation, giuing him the most eminent and excellent perfections of his owne workes. The *Schooles* haue layd vs downe a three-fold way of knowing God.

Iob 9.4. Rom.9.19. Amos 2.13. Amos 2.14, 15,16. Heb.11.25. Heb.12.29.

As

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As the *negation* of imperfections, the *affirmation* of perfections, and the *causation* of great workes. The two first we follow in Gods sufficiency, the last wee haue as proper to the efficiency.

CHAP. V.

Of the Attributes of the Essence.

Question.

BVt how shall God be apprehended of vs, seeing he is simply one?

A. *In that he hath made himselfe many attributes.* It is fit that the obiect and the vnderstanding bee proportionable to it selfe, an infinite vnderstanding is capable of an infinite obiect, and so God only vnderstands himselfe. Now because man cannot apprehend God by one act of vnderstanding, the simplicity of his face and essence is layde open by the multiplicitie of his backe-parts, and attributes. So God reuealed himselfe to *Moses*, when he proclaimed his glorious Name: *The Lord, the Lord, strong, gracious, and mercifull, &c.* And so *Moses* himselfe published Gods name: *Ascribe ye greatnesse to our God, he is a rocke, his worke is perfect: all his wayes are iudgement: a God of truth, and without iniquity, iust and right is he.* Preiudice is a great enemy to truth, and makes the mind vncapable of it. Hence it comes to passe, that most men despaire of any knowledge of God, and so fall into Atheisme, or else they will fashion God to some forme of their owne, whether of an humane body, or of admirable light; or if their mindes haue any other more likely, and pleasing image; and so become Idolaters with their owne conceits. In matters therefore of so great consequence, I will first lay a sure ground, and then beleeue, though I can argue no further; and will hold the conclusion,

Exod. 34. 6.

Deut. 32. 3. 4.

sion, in spight of all premisses. He that teacheth God vpon the warrant of his owne braine, layes the brands together without tongues, and is sure (at least) to burne his owne fingers. I will therefore beware how I sayle vpon this Sea without Compasse.

Q. What are Gods Attributes?

A. *That one most pure God, diuersely apprehended. Heare O Israel, the Lord thy God is one, great, mighty, terrible, &c.* Deut. 6.4. and 10.17. Faith, which is the diuine *Logick* of Gods spirit, rests vpon testimony aboue all Arguments, and so takes God barely on his word, without any further discourse: yet by the way of vnderstanding, which apprehends the knowledge of things by Arguments, distinct from the things, and amongst themselues, Faith is so farre content that Reason shew the way, in making the Attributes diuerse from the essence, and amongst themselues; but checks reason when it would make them opposite, or really to be distinguished. It is aboue the Art of reason to teach the subiect and all his attributes to be one in nature; and yet thus farre it may agree with reason, to make them diuerse. So that by faith and the way of sanctified reason; wee come to apprehend him that is simply one. Mans reason in matter of faith, as fire in the first degree of her ascent may bee a flame, next smoake, and then nothing. The light may be good, if like *fooles fire* wee trust it not too long. Faith stands like an auncient *Pyramid*; which the lesse it growes to a mans eye, the neerer it reaches to heauen. Whereas reason for the most part, like *Astrologie* begins in Nature, ends in Magicke. If it may haue the whole handling of diuinity, it will make it ridiculous before it leaue it. *Logicke*, the *Heraldry* of all Arts, and the best array of iudgement, is in the most exact knowledge of God, either a skilfull ignorance, or a wild knowledge. Almost as good discourse to brute beasts, of the depth of *Philosophy*, as to meere carnall men of the mysteries of *Diuinity*. Hee that will beleeue no more, then hee conceiues by reason, can neuer bee a Christian; or hee a Logician, that will assent without reason.

Primo, deus percipitur fide nostra, quæ est in nobis diuina quædam logica Spiritus sancti testimonio acquiescens secundo, per viã nostri intellectus, qui percipit actu suo rei notitiam per argumenta are distincta, inter sedaria non rei testimonio, sed eius artificio acquiescens hinc fideus superat rationem, eamque per verbũ subiugato docet enim rationem attributa non reipsa ac essentia, neque inter se distinguere eum ea tamen consentit in argumento diuerso, vt sola ratione dissentiam.

And

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And seeing God hath made the soule as the lampe of the body, and reason as the lampe of the soule; Religion of Reason, and Faith of Religion: Let vs vse all these lights without confusion, and let not one trip vp the heeles of the other, according to the dexteritie of humane policy. In diuine things what we may, wee must conceiue, the rest beleeue and wonder. Not the curious head, but the credulous and plaine heart, is accepted with God. Wee will bolt out by reason, what may helpe faith, not confound it. In briefe, to open a little creuise of further light, and giue a little more glimpse to the poynt, let the ensuing consectaries be well marked and obserued.

Q. What followes from hence?

Sunt diuersa non opposita.

A. *That the attributes differ not really from his essence, or betweene themselues, but onely in respect of our vnderstanding*: Hence they are his essence. *I am that I am*, teacheth an Ocean of *Diuinitie:* where the attribute is, *I am*, as well as the subiect, and so nothing is giuen to God that is lesse then himselfe. God is mercifull, and his mercy is himselfe. Loe, with this word, *I am*, wee may happily wade out of those deepes, whereof our conceits can finde no bottome. A little further, here shall we not like *Pagans* worshipping the Sunne, hold our hands to the Glo-worme in stead of a coale for heate.

Exod. 3. 14.

Q. What then obserue you in the second place?

Attribuuntur in abstracto, in concreto.

A. *That all his attributes are giuen vnto him, both in the abstract, and concret*; as God is mercifull, or God is mercy it selfe; *To haue life, and be life: to be in the light, and the light: loue to come from God, and be God are all one.* Thinke of him, as one, whose wisedome is his iustice, whose iustice is his power, whose power is his mercy; and whose wisedome, iustice, power, and mercy, are himselfe. Good without quality, great without quantitie, euerlasting without time, present euery where without place, containing all things without extent. These things are not to bee weighed at the common beame of custome and opinion, but at the golden standard of Gods Sanctuary. *Siluer hath*

Ioh. 5. 26.
With 14. 6.
1. Ioh. 1. 5, 7.
1. Ioh. 4. 7, 8.

Iob 28. 1, 2.

his

his veine, & Gold his mine where it is found, iron is taken out of the earth, and brasse moulten out of the stones, but the place of this wisedome is not to be found in the land of the liuing. Faint not in this knowledge, neither bee weary of well-doing: for though in rowing this vessell vpon so maine an ocean, the windes blow, and crosse Seas rage, yet God our most skilfull Pilote, can straight send an *Halcyon* to set vs on shoare.

Q. *What learne we in the third place?*

A. *That his Attributes are not in him by participation, imperfectly, but at the first hand, and by themselues most perfectly.* God needes to borrow from none that which hee meanes to bestow vpon vs, but beeing rich in grace, giues vs of his owne. As one *Diamond* fashions another; so is this sequele wrought out of the former; for, hee that is goodnesse it selfe, receiues none from others. That mans face is hatcht all ouer with impudence, that dare arrogate the least good to himselfe. It is vertue that will alwayes cleere her way as shee goes; but vice will bee euer behind hand with it selfe. I know that God requires of our debts, a reckoning, not payment. And I beleeue heauen to bee the easiest purchase, for we are the richer for the disbursing.

Non participatione sed summa perfectione. Gen. 17. 1. Psal. 36. 9. Rom. 11. 3. Ephes. 1. 7.

Q. *What followes in the fourth place?*

A. *That all his attributes are in him in the highest degree, & can no wayes be intended, or remitted, though in regard of the obiect about which they are exercised, they may lesse or more appeare.* For as fire burneth not in dry wood and greene wood alike; so, Gods grace is not to euery person in the same measure. His abundance is infinite; and therefore cannot admit decrease. Take a droppe out of the Sea and the water will bee so much the lesse: but heere the very flouds of Gods bountie, running all abroad, doe nothing lessen his store. If wee receiue sparingly, it is not for want either of plenty in him, or liberality to vs, but for very want of capacity in our selues: euen as they that come to the riuer, to draw water, receiue so much as their vessell will hold. *Open thy mouth wide* (saith God) *and I will fill it.*

Summo gradu. If one Sunne set by God in the firmamēt, giues by course sufficient light to al the inhabitants of the earth, and yet neither diuided nor diminished in it selfe: may we not thinke much more how the glorious God shall illuminate all, and comfort all the elect of God not being the lesse to any one, &c.

it. And here the Rule in nature holds, *That all causes doe worke according to the disposition of the Subiect:* Saue with this caution, that God can dispose of the subiects as he pleaseth, for the holding of his mercy. Happinesse and misery, are *Antipodes*, and God can bring them into another world, that walke in the kingdome of darknesse. O pitty not inferior to plenty, and loue towards distressed sinners, no lesse then infinite. A degree doth either extend the quantity, as *great, greater,* the *greatest*; or intend the qualitie, as *good, better,* the *best*: and God is a degree aboue the *Superlatiue*, as, greatnesse, or goodnesse it selfe, God is *Great.* Psal. 77. 13. *Greater.* Iob 33. 12. *Greatest.* Psal. 95. 3. *Greatnesse it selfe,* Psal. 145. 3. *Good.* Psal. 106. 1. *Better.* Psal. 108. 9. *Best.* Phil. 1. 23. *Goodnesse it selfe.* Math. 19. 17. *To Abraham God is a reward, a great reward, yea, an exceeding great reward.* I see it is difficult to auoide variety, I will not bee curious in trauersing opinions, I study for simple truth, as one that will not leade you out of the rode way, to shew you the turnings.

Gen. 15. 1.

Q. May there any thing yet follow in the fift place?

A. Yes, *That all the Attributes of God are equall betweene themselues, though they appeare not so to euery man.* Slow to anger, much in mercy. Is not my way equall. Yours vnequall? Mans strength is but the vicissitude of rising and falling. His titles of honour are as rattles to still ambition, his greatnesse is fames Butte, and feares Quiuer: It is onely God that truely enioyes himselfe, and is best to bee enioyed of men, who shall euer bee found most equall, and like himselfe, If I were dumbe, these sweete meditations would make me finde a tongue. If it be low water, the mill may stand still, but such abundance of heartie thoughts will set the wheeles on going. I would bee ashamed, that the earnest Discourses of vnlearned Marriners of their voyages; or, Huntsmen of their game, should exceede our diuine Meditations on this Theame,

Exod. 34. 5, 6. Psal. 103. 8. Ezek. 18, 25. 29.

Q. Is there yet any thing that may further bee learned from the definition of Gods Attributes?

A. This

A. This yet remaineth, that *all the attributes are in him together, though they appeare not together in his creatures.* Some appeare in creation, ſome in corruption, ſome in redemption. Iuſtice and mercy are as abſolute in God, as wiſedome and power, though they appeare not to vs, before the application of Chriſt to the Church, where predeſtination may moſt ſafely be handled. *I haue loued thee with an euerlaſting loue. Therefore with louing kindneſſe haue I drawn thee.* It alwayes appeares not what loue God beares his Saints and Sonnes. This life I count as a throng in a narrow paſſage: he that is firſt out, finds eaſe, hee in the middle worſt hemmed in with troubles, the hindmoſt that driues both out before him, though not ſuffering wrong, hath his part in doing it. Alas, where ſhall a man mew vp himſelfe, that hee may not bee a witneſſe of what hee would not? What can he heare, or ſee, and not be either ſad or guilty? Oathes ſtriue for number with words; ſcoffes with oathes, vaine ſpeeches with both. Alas, is not God ſerued with mouthes full of curſes and bitterneſſe, with heads full of wine, with eyes full of luſt, hands full of blood, backes full of pride, panches full of gluttony, ſoules and liues full of horrible ſinnes? Stewes and Tauernes are better ſerued with cuſtomers, then Gods houſe with beleeuers. Well, that is in God already, that ſhall one day make theſe monſters of men ſmart for it. If with much preſſure I can get through the ſtraight paſſage, and leaue but my ſuperfluous ragges as torne from mee in the crowde, I am happy. I beleeue the deſtiny of all my ſorrowes is written in heauen by a wiſe and eternall decree, and that no euils either come by chance, or are let looſe to light where they liſt, and therefore it ſhall content mee, that the faithfull God, that hath ordained, moderates them. How euer they appeare for the preſent, their beginning and their ending are both together in God. I care not what become of this frayle Barke of my fleſh, ſo I may ſaue the Paſſenger. And here I caſt Anchor.

Rom. 1. 20. Act. 17. 17. Luk. 10. 21. Ier. 31. 3.

Q. How many kind of attributes be there?

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A. Two, *which ſhew either what he is*, or *who he is. Moſes*
Exod. 3. 13. deſires to know what is his name; and *Pharaoh* will know
Exod. 5. 2. who he is, *before he will let Iſrael goe.* To the firſt queſtion
God gaue a ſhort anſwer, *I am*, To the ſecond he made a
Exod. 9. 27. large reply, till *Pharaoh* was compelled to anſwer him-
ſelfe, *the Lord is righteous* When we deſire to be acquainted
with ſome great Perſonage, wee vſually inquire, who, or
what is ſuch a Perſon, euen thirſting till wee heare his
2. Tim. 1. 12. name, or titles: So, Faith cannot be ſatisfied without ſome
knowledge of the nature, or properties of God. And muſt
be inquiring whom or what ſhe hath beleeued. And heere
I know it will be farre more eaſie to fill the belly of faith,
then the eye of reaſon. That faith may therefore be as the
elbow for a heauy Soule to leane on, wee will vnder-prop
it with both theſe pillars. I know that as the Sea receiueth
all ſtreames, and yet hath proper water in farre greater
abundance: ſo, in God there is a confluence of the perfecti-
ons of all creatures, and yet his owne perfection doth in-
finitely exceede them. Wee are to meddle with the firſt,
with the preſence whereof, all the powers of the minde
ſhall be filled; all the ſenſes of the body ſhall bee ſatiated:
in ſo much as they ſhall, neither in deſire ſeeke, nor in hope
aſpire, nor in imagination faine any greater pleaſure.

Q. *What is God?*

Deus eſt ſpiritus ſeipſo viuens.
Ioh. 4. 24. with 5. 26.
2. Cor. 3. 17.

A. *God is a ſpirit, hauing life in himſelfe, or of himſelfe.* He
is (as wee haue heard) both beeing and Act; now wee ſee
both in our definition, not that hee is compounded of
them, but expreſſed by them. In euery creature there is a
compoſition of matter and forme, out of which it hath his
eſſence and action: ſo in God, ſpirit is as the matter, life as
the forme; I ſay expreſsing, not compounding his nature.
And the reaſon is liuely, for God muſt be the moſt excel-
lent nature, and the moſt eminent act. Spirit is the pureſt
nature, and life the quickeſt act. Obſerue but in nature,
and you ſhall find, that much matter and little forme make
things groſſe and corporall: much forme and little matter
fine and ſpirituall. Earth is more groſſe then water; wa-

ter

ter then ayre; ayre then fire; bodies then soules; men then Angels; Angels then God. There is no creature free from matter, for then should it be as spirituall as God. Hee onely is without matter, and therefore most spirituall; and consequently most actiue, as if hee were all forme. Hence he is stiled the *liuing God*. Deut. 32.40. Iudg. 8.19. Ruth 3.13. Ezek. 33. 11. Dan. 4.37. by whose life wee are to sweare as hauing most intelligence of the truth, and greatest power to punist the lyar. Beeing a spirit hee must needs be strong and subtile to enter where he will; beeing life it selfe he must needs quicken and quiet all desires and appetites. Alas, then how miserable are all those that want this God, or haue prouoked him by their sinnes? As one that floateth, halfe choaked and wearied in the middest of the Sea, ceaseth not to wrestle with the waues, to cast forth his hands euery way, although hee graspeth nothing, but thinne and weake water, which continually deceiueth his paines; so, they that both swim and sinke in this depth of death, shall alwayes striue and struggle therewith, although they neither finde nor hope for any helpe. O deadly life: O immortall death; if the paine were no greater then the stinging of Ants, or of Fleas, eternity were enough to make it intolerable. Lord quicken me from this death, and make me by faith to passe from it vnto life purposed and promised in thine owne beloued. Happy are all they that beleeue, and in beleeuing serue this spirit of life *in spirit and truth*, all the dayes of their life.

In puritie of of nature, water is aboue earth, ayre aboue water, light aboue aire: but God is the Father of lights. In eminency of life, beasts are aboue plants, men aboue beasts, Angels aboue men: but God is *pater spirituum*.
Ier. 10. 10.
1. Tim. 4. 10.
Act. 17. 28.
Ioh. 1. 4. and 5. 21. 6.
Ioh. 5. 21. 24.
2. Cor. 4. 11.
Gal. 2. 19, 20
Ioh. 4. 24.
Luk. 1. 75.

Q. What are the attributes that shew vs Who he is?

A. *His essentiall properties.* And here the field is large for the describing of God. *Simonides* being asked of *Hiero* the King, what God was, demanded a dayes respite, then two dayes, afterwards three: and beeing asked the reason, answered, that the longer hee thought what God should bee, the lesse he vnderstood of him. And another heathen said, *It is hard to find a God; but to vnderstand him impossible.* No wonder, these men had but the light of Nature, yet thus farre they aymed right, and shot neere, that God the most

Plato.

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Quò enim prius eo notius natura.

intelligible was leaſt vnderſtood of vs; and that the infinite vnderſtanding was not within the compaſſe and fadome of the finite; but in helping that default by their owne imaginations, went themſelues exceeding wide, and came not neere the marke: which I aſcribe not to any defect of eye-ſight in thoſe ſharpe ſighted Eagles of Nature, but onely to the want of fixed contemplations in the book of the world, and more eſpecially their vtter ignorance of the word of God. Wee therefore that enioy the ſacred Scriptures may ſee farre further into this myſtery. Remembring alwayes, that Diuinity as the Miſtreſſe muſt direct her hand-mayde, and that the Bible is the beſt *man of Counſell*, for the greateſt Clarke in the world, containing more then all the Diuines of the Heathen euer ſaw the ſhadow of. All which will beſt appeare by the opening of this rich Cabinet of Gods Attributes, and viewing the ſeuerall Iewels in it, by this torch-light, or rather Sunne of the little world, And it ſhould bee a ſhame for Chriſtians, if it were not better knowne of them then *Lipſius* his Bee-hiue, or *Machiauels* Spider-web; about which many wits, like a *Dor*, end their flights in a Dung-hill. And here I might enter an ample harueſt of properties *affirmatiue* & *negatiue*, *proper* and *figuratiue*, *abſolute* and *Relatiue*. But here ſuch properties are to be handled as appeare by themſelues as no wayes flowing from the eſſence of the creatures, as all negatiue, figuratiue, and relatiue properties doe. Onely one thing I cannot but mention in admiration of Gods goodneſſe vnto vs, which is, that God is content to take properties moſt improper, as a body in reſpect of all the members of it, head, face, eyes, eye-lids, apple of the eye, mouth, eares, necke, hand, arme, right hand, fingers, feete, heart, bowels, &c. *Dan.*7.9. *Exod*,33.20. 23. 2. *Chron.* 16.9. *Pſal.* 11.4. *Deut.*32.10. *Ioſh.*9.14. *Pſalm.* 31.2. 2. *Sam.*22.9. *Ier.*18.17. *Act.*4.28. *Exod.*6.6. *and* 15.6. *and* 31.18. *Pſal.*110.1. 1. *Sam.* 2.35. *Ier* 31.20. So likewiſe a ſoule coupled with the body and members. *Iſa.*1.14. ſo the ſenſes that riſe from the vnion, both inward and out-

Rom.3.4. Exod.23.19. Pſal.46.1. with 7.5. Exod.34.6.

outward; as, memory, forgetfulnesse; hearing, seeing, smelling,&c. *Psal,* 136 23. *Isa.* 49. 14. *Psal.* 142. and 5. 1.2. *Gen.* 8.22. In briefe, he assumeth the very affections and passions of the soule, as ioy, sorrow, anger, zeale, Iealousie, &c. *Iudg.*9.13. *Gen.*6.6. *Rom.*2.18. Nay, yet hee goes lower, and by the wings of birds, hornes of beastes, the Sunne, the light, their very shadow, the fire, rockes, and stones he speakes vnto vs. *Psal.* 91. 4- 2. *Sam.*22. 3. *Psal.*84. 11. 1.*Iob.*1.5.*Psal.*91.1. *Deut.*4.24. *Psal.*71.3. yea, and to goe to the lowest, by the works of mans hands, as shields, and bucklers, &c. *Psal.*2.3. and 144.2. yet we are to vnderstand, that all these are attributed vnto God, improperly, and by way of his gracious condiscending vnto, and sympathizing with mans nature, because being literally taken, they are derogatory vnto his eternal glory, whereunto simplicitie, and vniformitie are of absolute necessitie. O Lord, doest thou speake so familiarly vnto vs, and haue wee so little knowledge of thee? I cannot but blush to heare very Countrey-people speake statutes and husbandry well enough, to make their neighbours thinke them wise men; yea, to bee so well skilled in *Arithmeticke* and rates, as they haue eloquence enough to saue their two pence. And yet (O Lord) what a world of blindnesse is there in conceiuing, and vnderstanding of thee? O muckwormes of the world, which like the Gentles breede of putrefaction, and Beetles fed in the dung, relishing nothing els but earthly things: thinking there is no other godlinesse but gaine; no happinesse but to scrape and gather, *to haue and to hold.* Let them know that the treasures of wickednesse and wrath will goe together: and that they that make casting Nets for all fish that come, will in the end get the Deuill and all: like Seruing-men, by the superscription of their liuery, they tell vs, without asking, who ownes them, and though they be not drunke, yet they are not their owne men; for, *his seruants they are to whom they obey.* God makes vs more pliant to his will, seeing so graciously he applyes himselfe vnto vs. Rom.6.16.

Q. How many sort of properties are there that shew God more absolutely and properly?

A. Two, either shewing how great, or what manner of God he is. *Great is the Lord, and gracious, and mercifull, &c. Our God is the God of Gods, and Lord of Lords, a great God, mighty and terrible.* Infinitely great without quantity, infinitely good without quality. Who beeing both the originall, and the end of all things, cannot righty be sayd to bee any thing, for he must needs be aboue all, and better then all: in regard therefore of his incomprehensible nature, wee must acknowledge, that *darkenesse is his secret place, clouds and thicke mists are round about him*: yet so he hath declared himselfe vnto vs, that we may know him to bee most wise in vnderstanding, most mighty in ability, and most louing in will to succour and saue vs. As are hiding places from the winde, and refuges from tempests, riuers of waters to dry places, and as raine to the new mowne grasse, &c. so shall we finde him our stay, if we seeke him as we ought.

Quantus, qualis.

Psal. 145. 3. 8.

Deut. 10. 17.

Psal. 18. 11.

CHAP. VI.

Of the Greatnesse of God.

Question.

WHat Attributes shew his Greatnesse?

A. *His vnity, in regard of quantity, discrete, Infinitenes and eternity, in regard of quantity continued*: such is his Greatnes, that he is that one most infinite and eternall. See now, that *I, euen I am he, and there is no God with me; I lift vp my hand to heauen, and say, I liue for euer.* In matter of life and death there is none comparable to the Almighty; all are but cyphers, that stand for a number with him, whose value and account is to be reckoned for nought. Let all proude

Deut. 32. 39.

Herods

Herods take heed, how they admit attributed to themſelues but the voyce of a God. As no wrong can eſcape him; ſo leaſt of all thoſe which are offered to his Maieſty: hee that made the eare, needs no intelligence of the tongue. Al haue to doe with a God, that is light of hearing; men cannot whiſper any euill ſo ſecretly, that hee ſhould not cry out of noyſe: and what needs any other euidence, when the Iudge is the witnes? And though ſome ſinnes doe not euer looke the ſame way they mooue; yet this ſingle eyed God can eaſily diſtinguiſh betwixt the viſor of actions, and the face: he therefore cannot want honour and patronage, that ſeeks the honour of this God. Act. 12. 22, 23

Q. What is Gods Vnity?

A. *Whereby he being one in eſſence, is alſo one in number. Vnto thee it was ſhewed, that thou mighteſt know, that the Lord he is God; there is none els beſide him. Thou haſt ſaid the truth: for there is one God, and there is no other but he. Though many are called Gods, yet to vs there is but one God.* Hence it followeth that wee neede not be diſtracted in the worſhip of this our God. Let him carry vs which way hee will, make the paſſages neuer ſo troubleſome and perillous, yet the ſame hand that makes them hard will make them ſure, and if we be faithfull to him, he will maſter all difficulties for vs. O God as wee haue truſted thee with the beginning, ſo will wee truſt thee with the finiſhing of our glory. And though neuer ſo many or maine hinderances of our ſaluation offer themſelues, and after all our hopes, threaten to defeate vs, yet faithfull art thou that haſt promiſed, which wilt alſo doe it. For how ſhouldeſt thou that art one in number and eſſence, be otherwiſe then thy ſelfe. All things doe turne vpon this point, and haſten to this center: if it were not for vnity, multiplicity would deſtroy it ſelfe. Nature will runne out of it ſelfe to doe homage to this vniforme creator. *What ayled thee O Sea, that thou fleddeſt, and thou Iordan, that thou waſt driuen backe? ye mountaines that yee leaped like Rammes, and yee little hilles like Lambes? Surely, the earth trembled at thy preſence O Lord; at the preſence of the God of Iacob.* Qui vnus eſt eſſentia, vnus eſt numero. Deut. 4 35. Mar. 12. 32. 1. Cor. 8. 4, 5, 6.

Iacob. It is naturall for the preſeruation of vnitie, ſer waight it ſelfe to aſcend: how obſeruant therefore ought all creatures be to him that made them? Alas, how could the rebellious Canaanites ſtand out againſt him, or his people, whom the Seas and riuers gaue way vnto? With what ioy might Gods people trample vpon the dry channell of *Iordan.* ſeeing behind them, Ægypt, the Sea, and wilderneſſe ouercome, and before them the promiſed land ſo ready to entertaine them, that the very waters beeing glad of their comming, ranne backe to welcome them into *Canaan?* O Lord, if thus thou be one, that all muſt yeeld, how great is this vnitie, making and comprehending all others? What a rowe of creatures follow thee, and what an Army doeſt thou leade? In ſpite of all Atheiſts, vnitie will Marſhall all vnder thy colours; and let them dye by Marſhall law that dare once breake this ranke, and rebelliouſly ſet themſelues againſt thee. There were no numbers if thou wert not firſt, and if there be many, thou art a God: No Atheiſt, in the world ſhall be able to phillip off this authority with diſdaine. God is the firſt, becauſe in nature one is before two, and muſt begin in the order of computation. Account the times, and tell mee who hath multiplied them? Thinke on the creatures, and ſhew me their beginning. I deeme, all dayes and deeds in their ſucceſsion, will either prooue nature a God, or a God of nature. And if euery grape muſt haue his buſh, and each ſuſpition his preuention, let the Atheiſt take this anſwere. Nature is *res nata*, a thing bred and borne of, or by another. Who is then this grand Parent of Nature? Your owne Poets haue told you, *wee are his off-ſpring.* The head of nature is God, who of his owne will, of nothing begat all things: I ſay of his will, not of himſelfe; for, ſo ſhould hee and all his creatures bee ſimply one. And ſo wee ſhould need no other reckoning, the number would be ſoone told. But he muſt be ſedulous that will learne this ſecret, and by telling a multitude, or an heape of vnities, finde out one ſimply firſt. But why ſay I ſo, ſeeing two will prooue one?

Act. 17, 28.

let

let him then finde any number in being, and it will proone a God.

Q. *What is Gods infiniteneſſe?*

A. *Whereby he is without all limits of eſſence:* As Gods eternitie riſeth from this, that hee hath neither beginning nor ending: ſo his infiniteneſſe from this, that he hath neither matter nor forme, which are the proper limites of eſſence; as being moſt eſſentiall to euery finite being. Indeed the limitation of any cauſe, makes the effect finite. *Gen.*1.2. the earth is ſaid to be voide and without forme. It was of nothing for matter, and it was all things for forme: yet wanting both theſe it was finite, as hauing his beginning and ending from God, who alone *ſits vpon the circle of it.* Iſa. 40. 22. and aboue it *ſtretcheth the heauens,* incloſing both, beeing incloſed by neither. *Pſal.* 147. 5. *The Lord is of great power, his vnderſtanding is infinite.* And here may we euer be ſtriuing to perfection; and as the kine of the Philiſtimes, which drew the *Arke* of God, though they were milch, and had calues at home; the one to weaken them, the other to withdraw them: yet without turning to the right hand, or the left, they kept on their way, till they came to *Bethſhemeſh:* ſo, hauing once ioyned our ſelues to the yoake of Chriſt; and drawing forward towards his infinite eſſence, and the fruition of our bliſſe in him, let vs cheerefully beare the Arke of his Law vpon our ſhoulders, in the way of holineſſe, and in ſpite of all hinderances, keepe on in our tract till wee bee gotten where our euerlaſting houſe and manſion is prouided for vs, and that by the hands of this vnlimited God.

Immenſus, qua eſt omnis dimenſionis expers.

Q. *What followes from hence?*

A. Firſt, *The Immenſion of God, whereby he is without all dimenſions,* that is, of *length, breadth,* or *thickneſſe.* Hee is *higher* then heauen, *deeper* then hell, *longer* then the earth, *broader* then the Sea, &c. *Iob* 11.8,9. *Iſa.*40.12. *Ier.*23.23. *A God at hand and a God a farre off.* He that is freed from dimenſions; may pierce and penetrate, enter and paſſe whither he pleaſeth without probabilitie, or poſsibilitie

of

of reſiſtence. A ſonne feeling the loue of his father, creepes neerer vnder his wings, or elbow: how eaſie is it for God to enter our ſtony and ſteely hearts, and draw them after him? They that reſiſt the holy Ghoſt, doe it by gain-ſaying his word, not by fruſtrating his worke; for hee ſhall *conuince the world. Ioh. 16.8.* either to conuerſion, or confuſion. The altitude of pride, longitude of power, and profunditie of policie are trampled vpon by God. Proud *Belſhazzar* (Dan. 5.27.) *was weighed and found too light*; Gods wand ſoone found him wanting; and alas, how eaſily did God penetrate the hard walls of his heart, to the horrour of his whole ſoule, and haſtning of his death? Now as a Ship in the midſt of a ſtorme, toſſed with tempeſts, and beaten on euery ſide, with windes and waues, and dangerouſly driuen, not by direction of the Maſter, but by the fury of vnbridled violence; ſo, in this extraordinary agitation, Reaſon, which is the Pilote, could beare no Rule; but affection and affliction, as a ſtorme, toſſe and driue him to vtter deſpaire. Thus all the wicked, whoſe hearts the Lord doth not pearſe and boare by his word, he enters by force to ſtirre vp that raging Sea, whoſe waters foame nothing but mire and grauell. *Iſa.* 57.20.

Incomprehenſibilis eſt, quia ambientis terminationis expers;

Gregor. Hom. 21. Euang. non eſt hic dicitur per præſentiam carnis, qui tamen nuſquam deerat per præſentiam maieſtatis non ſufficit gloſſa papiſtarum, de viſibili præſentia, qui loquitur de eſſentiali proprietate qua natura diſtinguuntur.

Q. *What in the ſecond place may be obſerued?*

A. *His incomprehenſibleneſſe, whereby he is without all limits of place*, and from this flowes his *omnipreſence*, or *vbiquitie*, whereby he is wholly without and within all and euery place, no where included, no where excluded; and that without all locall motion, or mutation of place. Hee fils all places without compreſsion, or ſtraitning of another, or the contraction, extenſion, condenſation, or rarefaction of himſelfe. A *Candle* may bee contracted for his light within the hand, or hat, and extended to a whole roome. A *ſponge* may be thruſt into a narrow compaſſe, and yet by ſwelling fill a larger ſpace. But God neither moues to come into any place, as doe the Angels, or ſtanding ſtill filles it by thruſting out another, as liquor in a veſſell; or elſe enlarging and contracting himſelfe like light; or by any thickning

thickning or thinning of pores, and parts, as Ice and water,&c. but purely, and simply, by his essence and presence is euery where. 1 *King.*8.27. *Psal.*139.7. *Isa.*66.1. *Ier.*23. 23,24. *Act.*17.27. By this it appeares, that no place can hinder God from doing vs good. Distance, or difficultie may be impediments to all the creatures to stay their help, but God at a blush fills all places, to comfort or confound, as it pleaseth him. Hee mooueth, or changeth all things, without either motion, or change in himselfe; who is in euery place present, in euery place intire; within all things, and contained in nothing; without all things, and sustained by nothing; but containeth, sustaineth, and maintaineth all things. O infinite goodnesse, passing all humane both search and sight; thou both fillest and includest all things; thou art in euery place present, without either seat, or motion. Giue me therefore grace, that in all places I may both feare, and feele thy power.

Q. *What is Gods eternitie?*

A. *That, whereby hee is before and after all:* that is, not onely the world, but the very nothing of it. Reason will teach me that nothing was before the world, and that nothing may bee after it: but it cannot teach mee any such apprehension before or after God. For I cannot so much as conceiue a nothing, before an absolute being: the reason is because nothing is apprehended by way of contrarietie to something. *Psal.*90. 2. *Before the mountaines were made, &c.* God is not onely before the creature, but the making of it, and that from an euerlasting before it, to an euerlasting after it. *Psal.* 139.16. God sees the creature in his *non entitie*, or nothing. *Isa.*57.15. *Hee inhabiteth eternitie.* 1.*Tim.*1. 17. *The King of ages.*Heb.1.2. *The maker of times.* The Hebrew word comes of a roote, to lie hid, because there is no knowledge where to begin or end. Alas, how doe we affect a thousand things that cannot bee effected; miserably afflicting the soule because they are wanting. And of all things wee doe obtaine, the pleasure doth forthwith either vanish, or cloy; they doe no more satisfie

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satisfie the appetite, then salt water quencheth thirst. Onely this eternall God giues it all contentment. Eternitie is either an admirable blessing, or a miserable curse. If all the punishments of hell were no greater then the stinging of Gnatts, perpetuity is enough to make them intolerable. Oh, how grieuous shall it bee to the damned, to thinke, that after millions of ages, they shall bee so farre either from end, or from ease, as they were the first day of their beginning. In life there is some ease, and in death an end: but here the wicked shall neither haue end, nor ease. So long as God shall liue, so long shall the damned die; and when he shall cease to be happy, then shall they also cease to bee miserable.

Q. *What followes from hence?*

Reu. 1. 8. 2. Pet. 3. 8. A. *That God is without all limites of time past, present, or to come.* And yet he is at all times, but without respect of time. And therefore cannot be subiect to any mutation, or alteration of time, as to be yong, or old; but is an euerlasting and immortall God before, and after all times, and in all times, for euer and euer. *Iob* 36. 26. *Psal.* 92. 7, 8. and 102. 26, 27. *Isa.* 41. 4. and 43. 10, 11. *Ier.* 10. 10. 1. *Tim.* 1. 17. Some things haue no beginning, and yet an end, as Gods *decrees.* Some things a beginning, and no ending, as *Angels*; some things both beginning and ending, as all *sublunary creatures:* God alone hath neither beginning nor ending. All creatures haue a lasting: Angels an out-lasting; God an euerlasting. O that true loue like a strong streame, which the further it is from this head of eternitie, would runne vnto it with greater violence. Alas, that euer so many cold windes of temptation, should blow betwixt God and our hearts, to make our affections cooler vnto him. What dull mettall is this we are made of? Wee haue the fountaine of felicitie and eternity, and yet complaine of want and wearinesse. Doe wee freeze in the fire, and starue at a feast? Haue wee God to enioy, and yet pine and hang downe the head? Let me die if euer I enuie their happines that ioy in red and white Crosses, a vaine title, daintie dishes.

diſhes. Gold is that which the baſeſt elements yeelds, the moſt ſauage *Indians* get; ſeruile Apprentiſes worke, *Midianitiſh* Camels carry, miſerable worldlings admire, couetous *Iewes* ſwallow, vnthriftie Ruffians ſpend. Let me haue my God, and let me neuer want him, till I enuie them. So ſhall my ioyes bee laſting, when this tranſitory traſh ſhall leaue them. O the vnſauory foode of fooles, to the taſte of any wiſe man: I can but wonder how any ſhould be ſo idle, hauing ſo faire meanes to purchaſe better things: but I muſt conclude them amongſt *Salomons* fooles, *who hauing a price in their hands, haue no hearts to get Wiſedome.*

CHAP. VII.

Of the Diuine Qualities.

Queſtion.

WHat *Attributes ſhew vs what manner of God hee is?*

A. *His moſt diuine and excellent qualities, whereby hee acteth,* or *worketh.* Properly God hath none; yet becauſe we cannot ſee his working by his eſſence, he giues qualities to himſelfe, by which wee may vnderſtand his maruellous workes. *Pſal.* 86. 8. *Among the gods there is none like thee (O God) and there is none that can doe like thy workes.* Pſal. 71. 19. *Thou haſt done great things (O God) who is like thee.* Exod. 34 6. O what an heauen may a Chriſtian here feele in himſelfe! when (after many trauerſes of holy meditations) he may finde in his heart a feeling poſſeſsion of his God. When he may walke and conuerſe with him, and that not without an openneſſe of heart, and familiaritie: ſo that when his ſoule hath caught faſt and ſenſible holde of him in his gracious qualities, he may either pull him downe to himſelfe, or rather lift vp himſelfe to him, and can and dare ſecretly auouch, I know whom I haue beleeued. O then

Qualis ſine qualitate.

then how ſhould we deteſt our blockiſhneſſe and dulneſſe which would ſuffer a leaden and earthy ſpirit, to thruſt it ſelfe betwixt vs and our actiue God; and by his darke and indigeſted parts, eclipſe that light which ſhineth to our ſoules? Let me (deare God) with feare to offend, and faith to obtaine, alwaies be humble before thee, and neuer bee high minded, but onely in minding theſe things aboue.

Q. *What obſerue you from hence?*

Proprietates quantitatis, proprietatibus qualitatis attribuuntur.

A. *That all the former properties of greatneſſe may be attributed to theſe:* as his eternitie and infiniteneſſe may bee giuen to all, or any of his qualities, but not the contrary ſo properly, as Gods eternall wiſedome, infinite iuſtice, &c. and not his wiſe eternitie, or iuſt infiniteneſſe. *Pſal.* 145. 7, 8. *Great goodneſſe, great mercy,* and not good greatneſſe, or mercifull greatneſſe. For quantitie is the meaſure of the qualitie that acteth, and hereby we ſee an Ocean of mercy and goodneſſe in God. Here then may we keepe what we haue, and get what we want, and a good ſoule wil not more loath all other couetouſneſſe, then affect this. Here alone muſt we neuer profeſſe to haue enough, and our care muſt be, if we may increaſe, either by labouring, or begging, or vſury, to leaue no meanes vnattempted. Let others pleaſe themſelues in the large extent of their rich mannors, or in the homage of thoſe whom baſeneſſe of minde hath made ſlaues to their greatnes, or in the price and faſhions of their full wardrope, or in the wanton varieties of their delicate Gardens, or in their full coffers of red and white earth; or if yet there be any other earthly thing more alluring, more precious, let them enioy it, poſſeſſe it, and let it poſſeſſe them: let me onely haue this God, and let me neuer want him, till I enuie them. An idiot, or a childe lookes on the faireſt Gally-pot in the Apothecaries ſhop, which ſhall bee ſure to haue his firſt hand, though neuer ſo full of poyſonous drugs: where the iudicious chooſe rather the wholſomeſt, led not onely by ſenſe, but skill: ſo ſilly ſots and ſottiſh worldlings, are more tempted with wealth and honour (which when they come vpon beſt termes, are but vaine)

vaine)then with the beames of that infinite beauty, which deserues the best, yea, all, and a thousand times more then all. O that any thing in the world should be respected before him,equalled with him, or loued out of him,of whom, for whom, and through whom are all things. It grieues mee to thinke, that so substantiall and super-excellent a good should haue such hollow seruices: fie on all *Rimmonites*, that plead an vpright soule in an Idolatrously prostrate body; or that pretend a *Nathaniel* in the skinne of a *Nicodemus*. Dare we not speake out,and without all secret halting,or haluing say, *God is God, and wee will follow him*, for his excellencie? O that euer Christian ground should beare any *maples*, hollow and fruitlesse; or that wee should lie so neere the bankes of the dead sea, hauing faire apples, which vnder a red side containe nothing but dust. For his sake that is super-essentiall, become more substantiall. Remember what great account you are to passe at the last *Audite* before him,when all fauorites, and fancie-feeding-flatterers shall shrinke from vs, and nothing but our owne deeds and deserts accompany vs.

Q. *What secondly may we learne?*

A. *That the acts of these qualities differ nothing from the qualities themselues, nor they from the essence, or among themselues,but onely in respect of our vnderstanding, which doth diuersely apprehend them.* Exod.3.14. *I am*,must euer bee obserued as a rule to keepe vs from grosse conceits of God. *Ioh.5.17. My father worketh hitherto, and I worke.* Euery creature hath his being before his action, but in God essence, facultie, vertue, and action are altogether, and the same. So that it is good resting vpon him, in whom is so great perfection as to bee simply one, and vertually all things. I can wonder at nothing more, then how a man can be idle; but of all other a Christian; in so many improuements of reason, is such sweetnesse of knowledge, in such varietie of contemplations, and most happie opportunities of thoughts. Other *Artizans* and *Schollers* doe but practise, we still learne; others runne still in the same

Actus per se idem est cum qualitate, & essentia.

ſame gyre, to wearineſſe, to ſatietie, our choice is infinite: how many buſie tongues chaſe away good houres in pleaſant chat, and complaine of the haſt of night? And ſhall an ingenuous minde, or religious heart be ſooner weary of talking with God, the ſweeteſt of companions? Who would not wiſh himſelfe an *Anachoret*, ſecluded from the world, and pent vp in the voluntary priſon-walles of his daily thoughts of God? Let vs therefore in our meditations on his back-parts, and theſe his moſt excellent qualities, take heede how we begin our heauenly thoughts, and proſecute them not. Hee that kindles a fire vnder greene wood, and leaues it, ſo ſoone as it begins but to flame, muſt needes finde it cleane out, when hee would warme himſelfe by it: ſo, if we begin to thinke theſe thoughts, and giue ouer, wee cannot but looſe by them, becauſe they are not ſeconded by ſutable proceedings. Fire in embers vnſtirred, glowes not, heats not the houſe. Sugar in the cup vnſtirred, ſweetens not the wine. It is not a Trade, but a Trade well followed that fills the purſe. It is not the hauing of land, but land well-looked too, that maintaines the man. A locke without a key, is of no vſe: ſo, there is no profit in ſetting our ſelues to meditate on God, more then of a ſleeping habite, if we giue ouer before wee come to ſome iſſue.

Q. *How many ſorts of his qualities be there?*

Qualitas, eſt facultas aut virtus.

A. Two, *faculties* and *vertues*: the one makes *able*, and the other *prompt* to euery good work. God by way of eminencie explaines himſelfe by both. *Numb.* 11.23. *Iſa.* 50.2. and 59.1. God is *moſt able to helpe and deliuer.* Iſa. 55.7. He is *ready to forgiue.* Epheſ. 2.4. *Rich in mercy.* 1. Ioh. 1.9. *Iuſt and faithfull to forgiue.* God is not onely able to forgiue, but ready and willing to performe his act. O wicked and wretched man, call to thy conſideration (vnhappie creature) from whence thou runneſt, where thou art, and whereto thou haſteneſt; the fauour which thou forſakeſt; the horrour wherein thou abideſt, and the terror whereto thou tendeſt: ſhake of his ſloth, this ſleepe, this death of

ſinne,

ſinne, wherein thou walloweſt, and wherein thou wandereſt: Raiſe vp, rowſe vp thy ſelfe from this dangerous dulneſſe, and looke vp to this God, who is able by his power, and willing for his mildneſſe and mercy, to releeue and releaſe thee of thy miſery. Liue not ſtill like the flie ſucking at the botches of carnall pleaſures, when thou mayſt bath thy ſelfe in this Ocean of ſweetneſſe.

Q. *What are Gods faculties?*

A. *Whereby he being moſt excellent life is able to worke whatſoeuer he pleaſeth moſt eminently:* the beſt facultie muſt be giuen to God; and therefore the moſt perfect life, not ariſing from the vnion of two things, but the ſimple perfection of his owne nature, whereby hee liuing in himſelfe, doth inliuen and quicken other things. And hereby it muſt follow, that God is moſt actiue, wanting no abilitie for the effecting of any thing. *Deut.* 32.40. *God in power lifts vp his hand to heauen, and ſayes, I liue for euer.* Ioſh. 3. 10. The liuing God is knowne to be among the *Iſraelites*, by his powerfull driuing out of the *Canaanites*. Ier. 10.10.14. Becauſe of his life and euerlaſtingneſſe, *the earth ſhall tremble, &c.* Dan. 4. 34. and 6.26. Ioh. 1.4. Act. 17.28. 1. Pet. 1.23. Reu. 15. 7. If fortie daies raine, driuen with the tempeſt of Gods wrath, was ſufficient to deſtroy the whole world; what ſhall we eſteeme of the full ſtorme and ſtreame of his rage, wherein the fiery darts of his fury, ſhall neuer ceaſe to beate vpon his enemies? Hee ſurely, that caſts off this God, caſts away himſelfe; and being the abiect of God, muſt needs bee the ſubiect of the Diuell. But for his elect, and their ſaluation, hee ſhall ſtriue with no greater ſtraine in effecting their good, then we doe in the motion of our eyes.

Facultas viuentiam eminentiſsima deo attribuitur.

Q. *What are the kinds.*

A. *Vnderſtanding* and *will*: the beſt faculties in which life doth moſt eminently ſhew it ſelfe, are giuen to GOD. 1. *Chron.* 28. 9. God vnderſtands the very inwards, and his will is to caſt them off, that care not for him. Oh, thou which art the beſt vnderſtanding, and the pureſt will,

Specialiter intellectus, & voluntas.

poliſh thou the two tables of my ſoule, my vnderſtanding and my will; this of affections, the other of cogitations, that I may both thinke and will as thou wouldeſt haue mee. This may aſſure mee, that not onely my actions, or words, but my ſecret cogitations ſhall bee rigorouſly examined; euen in that manner whereof the Prophet hath ſpoken. *Seph.* 1.12. *the Lord ſhal ſearch Ieruſalem with lights, and viſite the men that are frozen in their dregs, and ſay in their hearts, the Lord will neither doe good nor euill.* Then ſhall all hypocrites cry out, *Ah, who can dwell in the burning fire? who can abide the euerlaſting flames?*

Q. *What is Gods vnderſtanding?*

Deus ſine diſcurſu omnia ſimul & ſemel intelligit.

A. *That whereby he vnderſtandeth all things at once and together.* And therefore his knowledge is moſt certaine, and infallible, euen in things moſt contingent; neither needs he to bring any propoſition to the tribunall of a Syllogiſme, and there try the truth of it by diſcourſe. Manifeſt things need no other iudgement, then the very ſight and ſound of them. Now to this intelligent God all things are *laid open and naked.* Heb. 4.13. Hee is no waies to bee deceiued by compoſition or diuiſion, or any manner of Sophiſticall diſcourſe. He ſees all things at a bluſh by the infiniteneſſe of his eſſence. 1. *King.* 8.39. *Pſal.* 139.1,2.16. *Iob* 14.16,17. O thou that haſt pure eyes looke vpon vs in thy Sonne, and ſo wee ſhall neither be dazeled, nor damned. Eye ſeruice is a fault with men: but if wee could but ſerue God while hee ſees vs, it were enough. Hee ſees them that will be Saints in the Church, and Ruffians in the Tauerne, Tyrants in their houſes, and Cheators in their ſhops. He ſees thoſe daintie Dames that vnder a cloke of modeſty and deuotion, can hide their pride and fiendiſhneſſe. It will not be long, ere thou wilt iudge all our ſecrecies with ſeueritie. The ſunne of my ſinfull life hath paſſed the meridian, and I am now in the after-noone of my age. The night of nature will come faſt vpon mee: when death (as Gods ſergeant) will arreſt my body vpon debt due vnto nature, my ſoule vpon treſpaſſe committed

ted against my all-seeing Creator. The one must be bound hand and foote, and committed close prisoner to the ground; the other arraigned in the high Court of heauen, where he that hath seene me sinne, shall be both party and iudge; to answer to all obiections, as well of ignorance, as of contempt. Onely this is my stay and staffe, that hee will both forgiue and forget, yea, put himselfe out of office, if I betimes iudge my selfe, and repent of my euill.

Q. *What is his will?*

A. *That whereby he wills most freely what is good.* Exod. 33. 19. Psal. 5. 4. and 115. 3. and 135. 6. And here might something be said of diuerse affections attributed to God. But they will appeare better vpon the occasions they manifest themselues, and for which they are giuen to God. And here must we learne our counsell, and comfort. Counsell to submit to whatsoeuer he commandeth; and comfort to admit whatsoeuer he promiseth. Oh the endlesse and fruitlesse studies of men, how to walke thorow streets all day in the shade, how to square circles, how to salue the celestiall motions, how to fetch vp old words from forgetfulnesse, and a thousand other points of curious skill, whiles the maine care of knowing Gods will is neglected. This makes the best of all these inferiour creatures, to liue in more sorrow and discontentment then the worst of them; yea, that very reason wherein he excells them, and by which he might aduantage his life, is abused to suspicious distrust of God and his will. How many haue wee found of the fowles of the ayre lying dead in our way for want of prouision? they can eate, rest, sing, &c. onely man toyleth, careth, loatheth, and lamenteth his present; O the coldnesse of care in casting it vpon God, as if he wanted will to prouide best for them, for whom he hath prouided all things. I will so depend on my makers will, that my trust therein may not exclude my labour, and so labour, vpon my confidence thereon, as that my endeauour may be voyd of vexation. *Matth.* 10.

Q. *What are Gods Vertues?*

Virtus dei est proprietas eius essentialis, qua ipse omnibus modis bonus est, tam in se, tum extra se omnis boni author existens.

A. *The qualities whereby he is absolutely good.* Mat. 19. 17. *Why calleſt thou me good, there is none good but God.* Deut. 32. 4. *He is a rocke, his worke is perfect, for all his workes are iudgement, a God of truth, and without iniquitie, iuſt and right is he.* 2. Sam 22. 31. God muſt needs haue all vertues, becauſe he wants no perfection. As the Ocean receiueth all ſtreames, and yet hath proper waters in far greater abundance: ſo, in God there is a confluence of the perfections of all creatures, and yet his owne perfections doe infinitely exceed them. What are the pleaſures of this life, to our drinking of his pleaſures, as out of a riuer. *Pſal.* 36. 8. At the beſt they are but as beames of the Sunne, ſparkles of that fire, which moſt purely and perfectly are contained in him. Yet as we haue made them, they are as a ſmoakie fire in cold weather, whereof the ſmoake is more noyſome, then the heat is comfortable. O giue me of that abundance which both in cauſe and continuance, plentie and place, ſo farre excells the other.

Q. *What are the ſorts of theſe Vertues?*

A. Two, either *his intellectuall*, or *morall vertues.* God muſt haue the beſt vnderſtanding, and the beſt will; and therefore muſt needs enioy the vertues of both. *Rom.* 3. 4. *Let God be true and euery man a lyar.* Pſal. 51. 4. *God is iuſt when he ſpeaketh, and pure when he iudgeth; his will and vnderſtanding are purely good.* By this our hearts (being rauiſhed with the loue & admiration of this light, which ſo brightly ſhineth vnto vs, as men with the Sunne, who are newly drawne from dungeon, and bottome of baſeneſſe) ſhould readily follow him, who carrieth ſo faire a lampe before vs. Shall the Marchant refuſe no aduenture for hope of gaine? the hunter ſhrinke at no weather, for loue of game? the Souldier decline no danger, for deſire either of glory, or ſpoile? And ſhall we frame to our ſelues either an eaſe in not vnderſtanding, or an idleneſſe in not vſing the meanes, whereby we attaine both immeaſurable and immortall glory, pleaſure, and gaine? I know (as the prouerbe is) a dead woman will haue foure to carry her forth; ſo we

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cannot eaſily be beaten out of our homes, to haſten to this *inheritance laid vp for the Saints in light.*

Q. *What are his intellectuall Vertues?*

A. *Whereby he is moſt prompt in vnderſtanding all his purpoſes moſt exactly, and diſtinctly.* Pſal. 139. 4. *There is not a word in my tongue but thou knoweſt it wholly.* Rom. 11. 33. and 16. 27. *Onely wiſe, and a depth of wiſedome and knowledge is to be found in God.* Iob 21. 1. Act. 15. 8. 1. Ioh. 3. 20. His deepe iudgement hath waded and weighed all conſiderations, and the way he taketh is euer beſt. The minde of man is weighed, as euery wind of paſsion doth puffe. Luſt and pride deſire to ſpend; avarice to ſpare; enuie to detract; feare, or fauour to extoll; ambition to aduenture; ſuſpition to hold backe; wrath ſweetneth reuenge with delight; deceit cloaketh it with diſsimulation. Onely God is exact and diſtinct in all his enterpriſes?

Virtus intellectualis eſt qua omnes propoſiti ſui motus exactiſsimè, diſtinctiſsimèque introſpicit.

Q. *What are his morall vertues?*

A. *Whereby moſt holily, readily, and purely he performes the act of his will.* Gen. 18. 15. *Shall not the Iudge of all the world doe iuſtly.* Deut. 32. 4. *A God of truth and without iniquitie, iuſt and right is he in all his waies.* According to theſe two heads of vertues were all things created. The whole world manifeſteth the wiſedome of God, and all his intellectuall vertues. Men and Angels, his iuſtice and mercy, the top of all his morall vertues. But the particular handling of theſe vertues, we leaue to the places, where they doe moſt manifeſt themſelues. O my Soule thou art pent within the clay-walles of my body, and mayeſt often looke through the grates in thy buſie thoughts, when this holy God will ſend for thee. Surely to be diſſolued is beſt of all; onely he that gaue our ſoules their *mittimus* into our bodies, muſt giue them a *re-deliuery, with returne yee ſonnes of Adam.* If in the *interim* he croſſe vs in our bodies, yet haue we no cauſe to complaine, as long as wee haue him in feeling, in faith, in earneſt and pledges; yea, in poſſeſsion. O the madde inſolence of nature, that dares controll, where it were more fit to wonder. Should preſumptuous clay be bold to check

Virtus voluntatis eſt, qua propoſitum ſuum ſanctiſsime & puriſsimè, ſine omnis vitij labe exequitur.

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the porter? Me thinkes this should ingender a very curious and aduantagious warinesse in all our proceedings, hauing learned by experience, the wisedome and holinesse of our God. It is for them to murmure and mutter, that either know not God, or know him displeased with them. Alas, foolish wormes, what doe wee turning againe, when hee treads vpon vs? If we be his, why pine we at that which is good for vs, yea, best? for that must euer bee best to vs, which he seeth best; and that he sees best which he sendeth. His will is the rule of his actions, and his goodnesse of his will. It is therefore our duty to submit vnto him in all things. If he strike, the rod must be kissed in silence, and glory giuen to the hand that rules it. It is no small part of his rare vertues, to worke our good by affliction; and therefore we may be incouraged to rest vpon him in all estates.

Q. *What followes from hence?*

A. *Gods most absolute happinesse both in action and contemplation.* Whereby hee is freed from all euill, abounding with all good, sufficiently contenting himselfe with himselfe, and no waies standing in need of any other. 1. *Tim.* 1.11. and 6.15. 1. *Ioh.* 1.5. *Psal.* 16.2. and 50.7. to 14. *Hag.* 2.8. Behold now yee ambitious spirits, how ye may truly rise to more then euer the sonnes of *Zebedee* desired to aspire vnto. Waiting is the way to raigning, serue him which is thus happy, though without apparent wages: he will pay sure, if slow. Liue well, and thou mayest liue in expectation, as those which after some terme of their cottage expired, are assured they shall haue a marble palace built for them. O let vs thinke that the dayes and moneths passe slowly away, till then, euer looking vp to him that is the finisher of our faith, and remembring that for the new heauens, our hearts must be made new before hand. Let worldlings, like a company of idle boyes, scramble for the figges of this life; it is for wise men to take them if they fall in their bosomes; whose maine care is to be found acceptable in the day of the Lord. Worldly vanities (which are alwaies their owne cut-throats, by their owne crossing and

In virtutum actione consistit dei fallicitas quæ per se suaque natura semper ab omnibus malis liber, omnibus bonis affluens, ea perfectissimè cognoscens sibi sufficiens & seipso contentus esse & nostris bonis non egere, neque ea appetere significatur. ἐνέργεια.

and contrarietie) are to be abandoned of Chriſtians, who caſting away all weake diffidences, know how to truſt God with his owne. *Waite thou on the Lord, and keepe his way, and he ſhall exalt thee.* Pſal.37.34. *It is he that will fulfill all the good pleaſure of his goodneſſe, and the worke of faith With power.* 2. Theſſ.1.11. O that he would purge out of our minds and memories that ambition and vanitie, which ſo bewitches them with the loue of pompes and glories of this periſhing and ending world, which in the breathing of a breath, wee may loath, looſe, leaue and deſpiſe as nothing: and would graffe in them a pure and ſingle eye, to behold the eternall bliſſe, which ſeene, breedeth loue, and loued conducts vs to heauen. Here to as high a tide as wee ſhall riſe in our deſires of wealth, and well-fare, to as low an ebbe ſhall we fall in our hopes thereof. *Seeing then We looke for better things in the heauens, let vs be diligent that We may be found of him in peace, Without ſpot and blameleſſe.* 2.Pet.3.14. Doe we beleeue that all things ſhall bee made new, and our hearts onely remaine olde? As if our bleſſed God, intended nothing but our ſoules to be out of faſhion. Be aſſured, that as no man *puts new wine into olde veſſels*, no more wil God put the new wine of his glory, into the old veſſels of our corruption. Looke wee therefore to him, that hath ſaid he will giue vs new hearts. *Ezek.*11.19. And remember that all our glory begins in grace, and that God will haue none to dwell with him in happineſſe, that will not vouchſafe him to dwell with them in holineſſe. Roote out (deare God) all gall and acerbitie amongſt brethren, and bend their hearts to charitie, that being re-vnited in the pilgrimage of this life, this countrey of our terreſtriall bodies, we may after our ſeruice and courſe therein accompliſhed, aſcend vnder the conduct of our Sauiour, before aſcended to our euerlaſting reſt, in the countrey of our celeſtiall Soules, there in ſocietie and vnitie of Saints and Angels, to enioy the happy viſion of the all-glorious Deitie, and to ſing his praiſe for euer.

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CHAP. VIII.

Of the Subsistences, or three Persons.

Question.

ὑπόστασις ἐστὶ οὐσία ἰδιάζουσα τοῖς χαρακτηριστικοῖς ἰδιώμασι. Iustin. Martyr. lib. de expos. fidei. Vnus est deus omnium in patre, filio & spiritu Sancto. gigni, ingenitum esse, procedere, οὐκ οὐσίαι ὀνόματα, ἀλλὰ τρόποι ὑπάρξεως. Aug. Quod relatiuè dicitur, non indicat substantiam. Concil. Constantinop. 6. action. 6. ex epistol. Sophronij Hierosolym. perfectus deus est pater, perfectus deus filius, perfectus deus spiritus Sanctus, vnam eandemque singulaque quæque personæ inseparabilem, in diminutam, & perfectus habet dietatem.

HItherto of the Essence, what are the Subsistences?

A. That one most pure Essence, with the relatiue properties. Relation addes nothing to the diuine essence, but respect, or mutuall affection. God with the relation of begetting is the Father, of begotten the Sonne, of proceeding the Spirit. One and the same essence hath all these respects: but peraduenture we haue mis-taken our Cue; for there is not so much in the diuine essence as any inherent qualitie. I answer, Qualitie and relation are distinct predicaments. Wisedome and father-hood in the same man, are not two qualities; for the one, becausse a qualitie, is some thing in it selfe; but the other, becausse a relatiue, is nothing without another. A father is nothing without a sonne, neither is the sonne in being without a father. They are mutuall beings. And yet one being may be mutually many of them; as one and the selfe same man, may be a father, a master, and a subiect: so, one pure God may be a father, sonne, and holy Ghost. 1. *Ioh.* 5. 7. We call them Subsistences, becausse by their singular, individuall, and personall properties, they subsist in one and the same essence. Could we now but through a creuis, or lettice, see those things which the eye of faith seeth here with open face, how would wee loath all Epicurisme and Atheisme, in comparison of our Baptisme in the name of these three worthies? Had we but tasted with the tip of our tongues these dainties, we would pray with *Dauid* euen against the *worlds delicates*, Psa. 141. 4. Here shall wee not haue our liues composed of ieiune

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and empty contemplations, but ſo full of contentment, that wee ſhall need to wiſh no other meaſure of pleaſure, then to be wholly taken vp with this diuine taske. Here is the exaltation of *Iſaacs* delight in walking forth into the pleaſant fields of ſacred meditations, on the bleſſed Trinity. O let our Soules haue two or three walkes a day vpon this *mount Tabor*, and with holy *Moſes* conuerſe with one God in three perſons, on the *Horeb* of both Teſtaments, till we haue found out vnto our ſelues the pure law of life. As theſe three exhibite it vnto vs. And if the one breſt let not downe this nouriſhing liquor ſo freely, ſo eaſily, as our ſtrength will beare it, then may wee refreſh our ſelues with the other, and by ſuch a ſmall variety wee ſhall finde them yeelde milke equally wholeſome, equally pleaſant to vs weake Infants and nurſelings. If mount *Sinai*, couered with darkeneſſe, tremble, the father being offended: the Goſpell calmes and lightens it preſently, the ſonne hauing ſatisfied. *This is eternall life, to know the father reconciled in his ſonne*: Retire thy ſelfe daily into ſome ſecret place of meditation, and prayer, ſuch as *Cornelius* his leaddes, *Dauids* cloſet, &c. and thou ſhalt finde with *Iacob* the ſweete viſion of Angels, climbing vp and downe this ſacred ladder, which ſtands betwixt heauen and earth, at the top of it is the father, the whole length of it is in the ſonne, and the ſpirit doth firmely faſten vs thereunto, that ſo we may be tranſported vnto bliſſe. Ioh. 17. 3.

Q. What is here to be obſerued?

A. The *names* in Scripture that expreſſe this myſtery, as *Elohim*, and *Adonai*. Gen. 1. 1. Mal. 1. 6. Both which words being plurall, are ioyned with words of the ſingular number: to ſhew the vnity of the perſons, both in eſſence, and action. It is not for euery proflygate profeſſor that liues as he liſt, to be dealing with this diuinity. Theſe pearles are not for ſwine, who will laugh at ſuch congruitie, as makes one of three, and three of one: but he that findes and feeles the conioyned working of the Trinitie, will adore it in vnity, aſcribing to father, ſonne, and holy אדני. אלהים

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ly Ghoſt equall authority and power in all their workes. This (as well as the whole rule of well-liuing) belongs to the ſealed fountaine, the ſpouſe of Chriſt. A doctrine not fit to be preached in *Gath* & *Askelon*, to vncircumciſed and prophane hearts, that will turne euery good thing to their owne deſtruction. The Lord that hath the teaching of all hearts, make vs ready for this tranſcendent learning.

Q. *What ſecondly is to be obſerued?*

Ambr. de fide, l. 3. c. 2 ſupra hæc verba, qui ſolus habet immortalitate. 1. Tim. 6. 16. Non ſeparas patrem, non ſeparas filium, quia diuinitas patris & filij vna eademque eſt. Quæ eſſentiæ attribuuntur eatenus attribui poſſunt ſubſiſtentiis. Phil. 2. 6. ἴσος τῷ θεῷ.

A. *That the ſubſiſtences, or perſons, beeing the ſame eſſence, are God, and one God.* Ioh. 1. 1. 1. Ioh. 5. 7. Cut but the hayre from the eye-brow (ſaith *Auguſtine*) and how disfigured will the face looke, there is but a ſmall thing taken from the body, but a greater matter from the beauty: ſo in theſe honourable wayes of wiſedome, wee may not derogate the leaſt iot of Deity or dignity from any perſon.

Q. *What in the third place?*

A. *That whatſoeuer Attribute is giuen to the eſſence, may ſo farre forth be giuen to the ſubſiſtences*: as euery perſon is infinite, eternall, incomprehenſible, &c. *Exod.* 23. 20. with 1. *Cor.* 10. 9. Chriſt hath the ſame name and authority with his Father. *Ioh.* 1. 1. 2. and 14. 1. and 21. 17. *Phil.* 2. 6. *Heb.* 1 3. 1 *Iob.* 5. 20. *Reu.* 1. 11. In all theſe places, the eſſentiall, Attributes of the diuine nature are giuen to Chriſt. So likewiſe to the Spirit. *Pſal.* 139. *Act.* 5. 3, 4. 1. *Cor.* 3. 16 *Iob* 33. 4. 2. *Cor.* 13. 13. *Mat.* 18. 19. O that wee had but in vs the eternall principles of faith, to reſt vpon theſe three, infinitely great and gracious. This I am ſure, as a ſpring, or oyle to the wheeles of our Soules, would make them goe ſmoothly, and currantly. Make all other yokes light and eaſie. Vndoubtedly, the Pipe of Faith would here draw in ſo much ſweete ayre from the precious promiſes of life, that thereby we ſhould be able *to renue our ſtrength, and with chearefull ſpirits lift vp the wing as the Eagle, runne and not be weary, walke and not faint.* Shall not the ſeruants of this infinite, exhilerate and cheare their hearts, with the feeling of their new life ſo mercifully begun by the father, powerfully diſpenced by the ſonne, and perfectly finiſhed by the

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spirit? Where were all this grace, if it were not stronger then any *Ellebore*, to euacuate the minde of all feares and griefes? It is for nature to be subiect to extremities, that is, either too dul in want, or wanton in fruition; but grace like a good temper is not sensible of alteration. O then that euery easie occasion of pleasure, profite, or preferment, should interrupt vs in these religious intentions, and draw vs to gaze, like children, which if a bird do but flie in their way, cast their eye from their Booke. Nay, what a shame is it to thinke, how hardly wee are drawne to learne or listen to this lesson? As a beare to the stake, as a slaue to the mill, or a dullard to the Schoole, are wee brought to these studies.

Omnes personæ sunt diuersæ, et essentia improprie dicitur communicari ab alia ad aliã, nec deus de deo proprie sed metonymicè. Aug. in Ioan. Tract. 19. & in cap. 5.26. non quasi mutuatur vitam, nec quasi particeps vitæ, sed ipse vitam in se habet, vt ipsa vita sibi sit ipse, dedit filio vitam habere in se, breuiter dixerim genuit filium, comparat patrẽ lu-ci. Iam. 1.17. Filium splendori, Heb. 1.3. spiritum sanctum calori. Heb. 12.29. vnus tamen sol. Orig. ex Apolog.

Q. What in the fourth place?

A. *That all the three persons are God of themselues*; for an absolute first cannot, no not in order, bee the second, or third of any other, but a first in all. The Sonne because he hath his person from the Father, is a second person, but not a second God. *Deut.6.4. 1.Tim.2.5. 1.Ioh.5.7.* All those places that proue God to be one, exclude all deriuation of essence, for one cannot bee multiplyed without number. *Heb.1.3.* The sonne is the image of the person, not the essence; it were an absurditie to say, Christ is the image of himselfe: but apt and proper the expresse image of his Father. For though he be no other thing from his Father, yet another person. Hence wee learne how to expound that speech, *very God of very God*, that is, the subsistence of the sonne is verily and truly from the subsistence of the father. The person begets, not the essence; for, to beget, and be begotten, are relatiues, yet the essence is absolute. But *Ioh.5.26. It is giuen to Christ to haue life in himselfe.* If life, then essence, &c. I answer, Christ speakes of life in the text by way of dispensation, as he was the *Messias*, and so it is explained, *ver.27. Hee hath giuen him authority to execute iudgement, because he is the sonne of man.* The very text makes this common to both persons, *to haue life in themselues*, which is the property of the God-head: and yet

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yet Christ hauing life in himselfe as God, hath the same giuen him, as Mediator, and sonne of man: but you will say, so he had power to giue himselfe life, and therefore the fathers giuing respects his person as well as his office. I answer, it is true, for as the sonne of man receiues subsistence from the sonne of God, so the sonne of God receiues subsistence from his father: Now working is according to subsisting, therefore the life of grace, spoken of *verse* 25. is wrought by the humane nature of Christ, as it is sustained by his person, and his person beeing from the father, worketh the same life from him: so then it is giuen to the sonne in regard of his manner of subsisting, to bee the dispenser and disposer of the life of grace, whereof the father is the beginner. &c. But as God *he quickneth whom he will*, v. 21. and that as he hath life in himselfe. Life, will, and vnderstanding are Attributes of the essence, and so simply one in them all. Here may the sicke finde a Physitian, the broken a balme of *Gilead*, the fearefull a shelter, the flyer a refuge, and the breath-lesse spirit a blessed rest. The sonne of God hath wedded to himselfe our humanity, without all posibility of deuorce; the body hangs on the Crosse, the soule is yeelded, the God-head is eternally vnited to them both. And if Christ be God, and by his subsisting and working, come so neare vs, what should dissolue the eternall bonds of our heauenly coniunction with him, or the dayly influences of grace from him? Here are the apples and flagons of holy consolation, and it is good for the Spouse to be walking into the Gardens, and eating of these fruits. Wee cannot hope to be so neare to our God, as Christ was, vnited personally: yet need we not feare that God should seeme more absent from vs, then hee did from his owne sonne. Hee was still one with both body and soule, when they were diuided from themselues; when hee was absent to sense, he was present to faith, when absent in vision, yet in vnion one and the same: so will hee bee to our soules, when they are at worst. He is ours, and we are his: if our hold seeme loosened, his is not: when temptations will

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not let vs see him, he sees vs, and possesseth vs; onely beleeue him against sense, aboue hope; and though hee kill vs, yet let vs trust in him. *Shiloach* refresheth *Ierusalem*, *Iordan*, *Naaman*, better then *Abanah*, and *Pharphar*. *Cherith* dried vp while *Eliah* dranke of it. *Iacobs* well was stopped vp, but this well of liuing water no drought can diminish, nor *Philistims* stop vp.

Q. What followes yet in the fift place?

A. That the three persons are co-essentiall, as hauing the same essence together, and that not diuided or by parts: but as (if I may so speake with reuerence) three partners in a Ship, haue not each a peece of it, but wholly, and together. Father and sonne are often two distinct men, and haue a common humanitie diuided by parts betweene them: but here the persons distinguished by relation, are vndiuided in essence. And the reason is, because the father cannot beget one lesse then himselfe, and therefore he being infinite, his sonne must likewise be infinite. And that which is infinite admits of no diuision, or distribution. Now the three persons beeing co-essentiall, are likewise co-equall, and co-eternall. *Ioh.5.18. Phil.2.6. 1.Ioh 5.7.* Hee that walketh in the Sunne for pleasure, may bee tainted with the heate thereof before he retire: so they that are drawne by delight into these cogitations, may thereby take the touch of a more deepe impression. Papists (as I haue read) hauing little knowledge of our Ladies countenance and fauour, haue assembled the fairest Curtezans to drawe the most modest beautie of a Virgin out of the flagrancie of Harlots: so many whose skill is very slender in this mystery, out of their owne deuotion, haue broached many strange conceits of the Trinitie, and left them as Oracles for their followers. But wee study to expresse these things as neere as wee can with truth of matter, and sobriety of speech; for truth findeth more easie entrance, when it commeth armed with

Personæ sunt ὁμοούσιοι & hinc inter se æquales & coæternæ

Aug. æquales per omnia, natura, voluntate, potestate, æternitate, substantia, &c. & licet pater habeat primatum ordinis & originis, sunt tamen omnes æterni ab origine.

Not priority but superiority takes away parity in regard of one God the whole world is his Monarchy, and in regard of three persons may be called an Aristocratie wherin all three gouerne equally: so in regard of Christ, the whole Church is a Monarchy, but of his Apostles and their Successours an Aristocratie. *Peter* might haue a primacie and prioritie among the Apostles, but no supremacy, or superiority.

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his owne force, and adorned with the furniture of words that may best beseeme it.

Q. What obserue you in the last place from the definition?

ἐνοίκησις. *& hinc aliæ in aliis, & apud alias in delicijs glorificantes alias.* Pro. 8. 30, 31.

A. *That they are one in another, and with another, mutually delighting and glorifying each other.* Pro. 8. 22. 30. Ioh. 2. 1, 2. and 5. 20. and 10. 38. and 13. 31, 32. and 14. 10. and 17. 5. The Sonne is a delight to the Father in the worke of our Redemption, *Math.* 12. 18. and the Spirit a ioy to them both, in the worke of our sanctification. If the sonne had not beene the fathers dayly delight, he had neuer reioyced in the habitable part of the earth, nor had his delights with the sonnes of men. Behold, oh man, that standest in the wayes, inquiring for life, here it is, labour thou to delight in them, that are delighted in thee, and reioyce together to worke out thy saluation. Alas, how should it pitty our hearts, to see many silly Soules runne vp and downe in the common labyrinth of error, groaping for the straight and narrow gate of life, like the blind *Sodomites* after *Lots* doore, each man telling his dreame to his neighbour, of an imagined happinesse. And though they draw and drinke in iniquity, yet will they still dreame of drawing in the easie yoake of a Sauiour, when God wote they were neuer driuen vnto it. Is this the delight of the blessed Trinity, to employ themselues together in doing vs good, and shall wee be entreated (like madde men) to bee good vnto our selues? O how many that neuer tasted of these delights yet thinke themselues in skie and highest sphere of happinesse? Alas, how many walking Ghosts in the shapes of liuing men, applaude themselues, like swine in earthly pleasures? O the watery pleasures of *Epicurean* hogs, that satiate themselues with the huskes of vanity, and cry out in their madnesse, that they haue liued the onely iouiall and iocand life. These (like *Moles* in the earth) are euer casting vp, as restlesse in themselues. Surely, hee goes lightly that wants these loads; as loath to lagge in the foulest weather. The *Bustard* by reason of his great body, and bulke of bones, when hee is pursued, can hardly get vpon his

his wings; whereas the little *Larke* mounts preſently aloft with eaſe. Oh how ſhould our right conceit of this delight of the Trinitie, carry our ſoules vpon the wing, and make them aſcend? Alas, ambitious mindes of a very honour, are but ambitious of their owne deſtruction, who climbing the ſlippery hill of high preferment, meaſure more then their length in their dangerous downe-falles; whereas hee that ſtands on euen-ground is as ſoone vp as downe. O then that the Chriſtian ſoule would ſay to it ſelfe in a word or two, how liueſt thou? know and conſider from whom thou draweſt thy breath, and remember that one day led with the bleſſed Trinitie, is better then an immortality of the worlds windie vanities.

Chap. IX.

Of their Relation.

Queſtion.

VVHat *meane you by the relatiue properties?*

A. Two things. *Firſt, that howbeit the Subſiſtences are the ſame eſſence, yet not as eſſence: but as it is with the relatiue properties.* A Scholler or a teacher is a man: but not a Scholler or a teacher as a man; for, as he inſtructeth hee is a teacher, and as he learneth a Scholler. Which are relatiue properties. This myſtery cloudeth the cleareſt of our thoughts: yet from ſo many rayes, we muſt ſtudy to light ſome little torch, to quicken our owne feeble ſights. It ſhall be well if we tame our vnbridled vnderſtandings, & learne

Diſtincte ſunt perſona ab eſſentia vt diuerſa, inter ſe vt relata perſona differt ab eſſentia rationaliter, vt πρωτον ὑπαρξεως cum ea concretus: ſed perſona differt a perſona realiter vt modus cum modo contrarius. In concreto dici poteſt deus pater genuit deum filium, at in abſtracto non dicitur dietas patris genuit dietatem filij Petrus Lombard. diuina eſſentia non genuit diuinam eſſentiam, Innocent. 3 decret. Greg. l. 1. tit. 1. c. 2. diuina natura nec eſt generans, nec genita.

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with *Nazianzene. Orat. 40. in S. Baptisme: I know not how* (saith he) *to thinke of one, but that vpon the very instant, I shall see my selfe enuironed with the brightnesse of three; neyther can I discerne these three, except at the very moment I returne vnto one.*

Q. *But make you any distinction betweene them and the Essence?*

A. Yes. *As betweene a man, and a Scholler*, who though he be a man, yet not as a Scholler; for then should euery man be a Scholler, because he is a man. But indeed hee is a Scholler, because he learneth, and a man as hee is composed of a body and reasonable soule: so, that he is a man in one respect, and a Scholler in another. *Rom. 2. 21. Thou that teachest another, teachest thou not thy selfe.* Where you see the same man is to be both master and Scholler. I am astonished at so many wonders as I beholde enstated and packeted vp in this rich Cabinet of the knowledge of GOD. *They that goe downe into the deepes, they see the workes and wonders of the Lord.* But they that goe downe into this deepe are not like to see any thing, except they plow with his heyfer, that can reade vs the darkest riddles. *Ioh. 14. 9, 10, 11.* Christ in this mystery, applyes two rules of relation, the one, concerning their mutuall knowledge, the other, their mutuall being. *He that hath seene me, hath seene my Father*: that is, *Philip*, know one and know both; if thou beleeue mee to be the sonne, then must thou beleeue my father. For it is impossible to conceiue a sonne without a father. Againe, I am in the father, and the father is in me: that is, our being is mutuall, if I were not his sonne, he were not my father, and if he were not my father, I were not his sonne. As I haue the beeing of a sonne from my father, so hath he the being of a father from his sonne. And hereupon by the necessitie of relation, *I am in my father, and my father is in me, Abraham* as a father is in *Isaac*, and *Isaac* as a sonne is in *Abraham*: but because they are also two distinct men, *Isaac* is also out of *Abraham*, and *Abraham* out of *Isaac*. But the eternall father and the sonne hauing the same

Omnis homo non est pater, pater ab homine non differt realiter, quia aliquis homo est pater.

Psal. 107. 23.

same singular essence, are personally the one with the other and essentially the one the other. *Ioh.* 1.1.

Q. How are they then distinct?

A. *As the man and the Scholler*: And here to auoyde all doubts and dangers, and that a godly appetite may finde what to feed on, let reason ruled by Scriptures supply with the defectiue, what hee either reades not, or in reading knowes not. *Ioh.* 1.1. *The Word was with God, and the Word was God.* If God in both places be taken in the same sense; then the second person is so a concrete with the essence, as in reason the essence may bee predicated of it; and therefore the difference is rationall, not reall: or if you will haue the argument, the essence and subsistence are diuerse not opposite. They turne sides not backes. The essence dissents from the subsistence by reasons apprehension, not natures opposition; for if they were opposite, hee that is with God could not be sayd to bee God. So that the holy Ghost teacheth vs by that phrase, that the son for manner of subsisting is with the essence, as if it were to bee conceiued close by the side of it, as the manner of the thing is to the being of it. And againe, least wee should there mistake, by putting too great a difference, as if the manner should differ really from the thing, hee addes, *and the same was God.* So then the difference is very little, a diuersitie, no reall repugnancy. They turne aside our apprehension without crosing, or contrarietie. If God in the first place be taken personally, and in the second essentially, then *with God*, is with the father, and so they are not diuerse but contraries, not (if I may so speake with reuerence) as backe to backe, but face to face. I am thy father, thou art therefore my sonne: but when I say, I am thy father, therefore I am not thy sonne, in this they are contrary, not in the other. And therefore wee say the properties are incommunicable. I am the begetter, therefore not the begotten. Yet if I be the begetter, thou art my begotten. *Psalm.* 2.7. So then the Subsistences are contraries with mutuall affection: but essence and subsistence are diuerse

Quæ aliquo respectu parùm divertunt inter se non repugnant hinc diuersitas inter vnitatem essentiæ, & Trinitatē subsistentiæ est rationi consentanea.

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by Logicall apprehenſion. *Ioh* 10.30. *I and my father are one.* 1 *Ioh.*5 7. Theſe three are one: as relatiues or contraries they cannot be one; but as ſubſiſtences in the ſame eſſence they are all one. I ſhould be thankefull to my reader, if he would not ſuffer idleneſſe to deuoure the ſweete that others ſweat for, or would but ſo much as count theſe labours pleaſant as they are prepared to his hand. But I feare, as the *Iaſſians* in *Strabo* delighted with the muſique of an exquiſite Harper, ran all away as ſoone as they heard the Fiſh-market bell ring, ſaue a deafe olde man, &c. So they that ſeeme to bee delighted with the knowledge of diuine things, are eaſily called off by worldly imployments, and if any ſtay by it, they profite no more by this Doctrine, then the deafe man did by the Harpers ditties. The Miniſters haue ſomething to doe that breake vp the ſwarth, and ſowe it for vs. I ſhall deſire no more but godly attention, and patience, to weigh all points diligently, and with humility to yeeld vp their owne fancies to reaſon. The hotte and headdie are not to be imployed in the contemplation and ſearch of theſe truthes; for, as beeing ſuddaine in their actions, they ſeize lightly on that which commeth firſt to hand: ſo beeing ſtiffe in their reſolution, they are tranſported with euery preiudicate conceite, from one errour to another. Giue mee therefore a conſtant and ſtable ſtudent, and he ſhal gaine by this good.

Q. Doe theſe relatiue properties adde any thing to the eſſence?

A. Nothing but reſpect and manner of being: ſo that the eſſence remaineth ſtill pure, or meere eſſence. The relation of a father, maſter, ſeruant, &c. are no addition of a new eſſence, *Rom.*2.21. The learner and the teacher may bee the ſame man. Hee is a right Mauchen, or gazing ſtocke, that thinkes himſelfe a new man, becauſe hee is a new maſter. As *Saul* was changed to another man preſently vpon his annointing, ſo are men vpon their aduancement; and according to our ordinary Prouerbe, *Their good and their*

blood

blood riſes together: Now it may not bee taken as it hath beene. Other faſhions, fare, and furniture fit them whom fauour graceth. But alas, what is relation to Greatneſſe, where there is no alteration in goodneſſe, the man is the ſame, though he haue the reſpect of a King.

Q. What is the ſecond thing meant by relatiue properties? *Perſonæ ſunt relata contraria.*

A. *That the Subſiſtences, or perſons, are diſtinct by themſelues as Relatiues.* From the eſſence (as we haue ſaid) they differ as diuerſe, onely turning aſide a little: but amongſt themſelues they differ as contraries, hauing mutuall reſpect; for, though the ſonne bee the ſonne of the father, and the father the father of the ſonne: yet the father is not the ſonne, neither is the ſonne the father. So likewiſe the holy Ghoſt, proceedeth from the father and the ſonne, yet is he neither the father, nor the ſonne. A father and a ſonne being relatiues, are contraries, yet both of them may be no more then diuerſe to the ſame man that is both. *Mat.* 1 2. *Abraham begate Iſaac, and Iſaac begate Iacob, &c. Iſaac* is both father and ſonne. Sonne in regard of *Abraham*, and father in regard of *Iacob*. *Plato* told the Muſitians of his time, that Philoſophers could dine and ſup without them; how much more eaſie ought it to bee for Chriſtians to weane themſelues from childiſh rattles, and may-games of carnall delights, and be merry without a Fidler? Some cry the way of God is hard, and not for their medling; eſpecially, theſe maine myſteries, and therefore they abhorre once to thinke of the ſtudy of them. Indeede, as in the moſt champion and plaine grounds of Religion, there are ſome hillockes higher then the reſt of their fellowes: ſo, in theſe the greateſt and ſteepeſt hils thereof, there is footing enough, whereby with labour and trauaile, with much reading, and often prayer, we may come to the height of them wherein we may ſee and diſcouer ſo farre off the land of *Canaan*, and the kingdome of heauen, as may bee ſufficient for euer to make vs happy.

Q. What followes from hence?

A. *That the perſons cannot bee one the other.* The eſſence

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and ſubſiſtence may be one the other, as the father is God, and the ſonne is God, and the holy Ghoſt is God: but the father is not the ſonne; neither is the holy Ghoſt, either father or ſonne. A maſter and a man may bee the one the other: but a maſter and a ſeruant cannot bee ſo predicated, the reaſon is, becauſe they are contraries, or really oppoſite: the other onely diuerſe, and therefore may bee diſpoſed affirmatiuely. *Epheſ.* 1.3. *Bleſſed be God, the father of our Lord Ieſus Chriſt.* God and the father are one the other, the father is God, and God is the father: but as he is father of his ſonne, wee finde no ſuch diſpoſition in the Bible, *Ioh.* 10. 30. They are ſayde to be one: that is, in eſſence, will, or action, not in perſon; for ſo they are two, really diſtinct. I know theſe vocall ſounds are but a complement; and as an outward caſe, wherin our thoughts are ſheathed. There is nothing wherein the want of words can wrong and grieue vs more, then in this point: here alone, as wee can adore, and not conceiue, ſo wee can conceiue, and not vtter; yea, vtter our ſelues, and not be conceiued; yet, as wee may; thinke here of one ſubſtance in three ſubſiſtences; one eſſence in three relations; one *Iehouah* begetting, begotten, proceeding; Father, Sonne, Spirit: yet ſo as they differ but rationally from the eſſence, and really amongſt themſelues; and in regard thereof admitte the predication of the eſſence of each perſon, and not of the perſons one of another.

Q. What may elſe be obſerued?

A. *That they are together by nature,* for ſo are all relatiues. They are mutuall cauſes and effects, a thing in reaſon onely peculiar to this head of argument: as the father is the cauſe of his ſons relation, and ſo is the ſonne of his fathers. And on the contrary, they are effects of each others relation; and by vertue of this, they muſt needs be together in nature. The cauſe is before his effect; and ſo the father begetting his ſonne, might ſeeme in nature to be before him: but this mutuall cauſation, though it peruert not order, yet makes it things to be together moſt naturally. The father

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is onely before the ſonne, and ſpirit, in order of ſubſiſting, and not in nature, either of eſſence, or ſubſiſtence. *Pro.*8. 22.36. *Chriſt was euer with the father.* Ioh.1.1. *In the beginning, without beginning, was the word with God.* Heb.1.3. *The very expreſſe image of his perſon;* and therefore a ſonne by nature: for if he were a creature, he ſhould be a ſonne by counſell, as the ſonnes of men are ſaid to be. *Iam.*1.18. *Of his owne will begate he vs.* Hee that begets by nature begets no leſſe then himſelfe; as a man begets no leſſe then a man; & euery creature brings forth his owne kind. *Gen.*1.24,25. But counſell and will beget ſuch images of themſelues, as beſt pleaſe them: ſo man was by counſell made in the image of God. *Gen.*1.26. Adde here the error of the *Arians* can no more infect the truth of the Scriptures, in the point of Chriſts diuinity, then the truth of the Scriptures can iuſtifie them in their wretched allegation of them. A bad worke-man may vſe a good inſtrument: and oftentimes a cleane napkin wipeth a foule mouth. If there were no more Scripture againſt them, then that one text, *Ioh.* 1.18. nor no more words in the whole Bible, then that one (*Monogenes*) *onely begotten*, it were ſufficient to confute and confound all they haue ſayd, and to leaue their cauſe deſperate, and without all plea, though they were neuer ſo hearty patrons of their owne affections. God the Father hath many ſonnes, and an onely ſonne: now this difference is made by the manner of generation or begetting; and all the world can inuent no other, but nature and counſell; nay, why ſay I inuent, when the Scripture hath found it out to their hands, and left it them to obſerue. By counſell the father may beget many children, yea, and twice beget them, as his elect, by creation and regeneration. But by nature hee cannot beget more then one ſonne, and becauſe he is begotten by nature, hee is no leſſe then his father, and becauſe no leſſe then his father, therefore an onely ſonne. For if his whole image be in one, it cannot be in two. But I ſee if wee breake our teeth with theſe hard ſhells, wee ſhall finde ſmall pleaſure

in the kernells; neither doe I thinke that Gods schoole is more of vnderstanding then affection: both lessons are very needfull, very profitable; but for this age wherein there is coldnes of care, especially the latter. He that hath much skill, and no affection, may doe good to others by information of iudgement; but shall neuer haue thanke, either of his owne heart, or of God, who vseth not to cast away his loue on those, of whom hee is but knowne, not loued. O Lord (seeing therefore that men are but men by their vnderstandings, and Christians by their wills and affections) make me to affect my relation to thee as a father, and thy son as a brother; and because counsell in working, followes nature in being, let me finde and feele how sweete it is to be placed vnder thy sonne, who from thee, as thou of thy selfe, makes mee both sonne and brother, and fellow heire with himselfe.

Q. What followes from hence that they are together by nature?

A. *That they are onely in order one before another, according to their manner of subsisting.* As the father before the sonne, and both of them before the holy Ghost. Order requires, that the begetter subsist before the begotten, and the *Spirants* before the *Spirit*. Ioh. 15.26. *I will send from the Father the Comforter, euen the spirit of truth.* As there is an order in subsisting, so in working. And here the well of life lies open before the godly, though their eyes often (like *Agars*) are not open to see it: whiles miserable worldlings haue neither water, nor eyes. And because to Christians there can bee no comfort in their secret felicities; seeing to be happy and not to know it, is little aboue miserable; let me here sell them some of that spirituall eye-salue, which the Spirit commends to the *Laodiceans*, that they may cleerely see how well they are in the true apprehension of this order. I know it to be vsuall with all men liuing, that they do not much more want that which they haue not, then that which they doe not know they haue. Assuredly, there is nothing but a few scales of ignorance and

Quia personæ sunt simul natura; ergo priores sunt tamen ordine, pro ὑπάρξεως τρόποις.

and infidelity betwixt vs and our happinesse. It lies in a narrow compasse, but soundly trussed together; for it is from the Father, in the Sonne, by the Spirit to Faith. 2. *Cor.* 13, 14. Loue frō the Father, as the beginner of our happinesse. Grace from the Sonne, as the dispenser of it, And a blessed & happy communion from the holy Ghost, as the accomplisher, or finisher of it. Loue, Grace, and Communion, are enough to passe the beleeuer from death to life. The father cannot manifest his loue, without the grace of his sonne, neither can the spirit therein communicate with vs, but as he is sent from both, after both to manifest the loue of the one in beginning, and the grace of the other, in dispensing all things needfull for our saluation. Thinke not much, that this glasse of the word espies that in vs, and for vs, what our selues see not: too much neerenesse oft-times hindereth sight: and if for the spots of our owne faces wee trust other eyes and glasses, why not this truth for our perfections? wee are in heauen, and know it not. What greater happines then this, to be made partakers of the purest Loue, richest Grace, and choicest Communion? *Eph.* 1. 13. 15. Our election is begunne by the will, counsell, and decree of the Father: dispensed by the complete, and full redemption of the Sonne; finished by the powerfull and effectuall application of the Spirit. It is not without due consideration, why in the beginning of the Apostolical Epistles, *Grace & peace* are wished *from the Father, and the Sonne*, without mention of the Spirit. I may, and will, reine the question shorter, then they doe, that confound the persons in their workes. The Spirit is sent from the Father and the Sonne, to witnesse that grace and peace that wee haue from, and with them both. Hee that is from them both by inspiration, is to them both with vs as lidger in execution. When good things are wished from some persons, it is requisite that there be some to carry newes of their will and pleasure therein. The Church of God hath the glorious Gospell of life and saluation, and therein is contained all grace and peace with

God: but how shall euery soule be certified, that he is interessed in those good things, except the Father and the Sonne, send the Spirit, as a witnesse and seale thereof vnto him in particular? Therefore *Paul* in all his Epistles, wishing grace and peace from Father and Sonne, not mentioning the Spirit, obserues the true order of personall subsisting, and personall working. And therefore peace purchased by grace, whereby the Father is reconciled in his Sonne, is wished to the Churches; the fruition whereof followeth by the worke of the blessed Spirit in all that are ordained to be partakers thereof.

Q. What kind of properties are these?

Personarum proprietates sunt individuales & incommunicabiles vnæ personæ, quæ est substantia prima intelligens, non pars alterius, neq; ab alia sustentata neq; alteri communicabilis: ergo neq; accidens neq; animal, neq; Bucephalus, neq; anima, neq; christus qua homo, neq; diuina essentia pro personis habentur.

A. *Individuall* and *incommunicable*, and beeing giuen to the Father, Sonne, and holy Ghost, make three distinct *persons*, and therefore the Church of God hath done well so to name them, though the word be not in all the Scripture, for it is a Latine word, and therfore cannot be found in the Originalls, which are *Greeke* and *Hebrew*. Thus far haue we freely dipped in this streame, and not bin drowned; pulled many fragrant roses, and not pricked our fingers; there is one thing more that may sting vs, if godly discretion serue not to seuer the good from the ill; yet the former lessons well remembred are sufficient, to them that are capable of obseruation, and not careless of reposition, to keepe them from danger: but seeing remarkable consideration put into vs by others, are as some loose pearles, which for want of filing vpon a string, shake out of our pockets; it shall be necessary both for the getting and keeping of the treasure of our vnderstanding, to expresse it

Q. Are then these properties, qualities in the diuine essence?

A. *They are relatiue affections no inherent qualities*; for, they doe no wayes change, or alter the essence, but leaue it still simply one. I know natural reason would here send forth distemper into our whole iudgement. The streame must needes runne like the fountaine, and speeds well, if at last,

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by many changes of soile, it can leaue an ill qualitie behind it: so, our iudgement shall be well purged, if by all these passages we can so farre master reason, that the fardle of fooliſh fancies may here be vnloden, and God may purely be apprehended, as he is in himselfe. But what can be expected from the most in this age, fitter to looke after Butter-flies, then this sound and solide knowledge of *Iehouah-Elohim*? Or if any trauell this way, it is indeede like our yong trauellers, whose wealth is found to bee in their tongues, wherein they exceede and excell their parents parrats at home, both for that they can speake more, and know that they speake: so our *Æthiopian* Christians, white onely in the teeth, euery where else cole blacke, can speake well of God and godlinesse, and that is all. But God is not so learned; for, as among the three parts of the body, there is one, called *Impetuous*, or *impulsiue*, as the spirits, which sets all on worke; or as Physitians call the *Arteries* in the body, *Venas audaces*, or *micantes*, from their continuall beating and working; which running along with the other veines beate and knocke at euery gate and entrance, for the members to take in prouision: saying (as it were) to euery part and portion, here is meate and nourishment for you: so, true religion, hauing put into vs the royall and celestiall Spirit of Faith, calls vpon all powers and parts, not to know and speake good things, but to liue and practise them. Papists teach, that a man may, and must both make and eate his God to his break-fast: this hard meate we leaue for their stronger mawes: yet euen here may we begin with the spoone, and offer nothing to our weaker stomackes, but discourse of easie digestion. Know God, and liue by faith, which worketh by loue, and we shall haue him for our euerlasting food.

CHAP.

CHAP. X.

Of their Distinction.

Question.

HOw *are these Subsistences, or persons to bee distinguished?*

A. They are *Father, Sonne, and holy Ghost*: or because Relatiues are but two, into the relation of Father and Son, to the Spirit, which is breathing, or sending, or of the Father to the Sonne, which is begetting. (*Spirantes spiritus, Gignens genitum.*) How easie were it to loose our selues in this Discourse? How hard not to be ouer-whelmed with matter of wonder; and to finde, either beginning or end? Religion teacheth vs to order our reason, not to loose it if wee be ouer curious, we may soone enough blotte paper to blind our reader and puzzell the simple. As the Lord asked the King of Tyrus in derision, art thou wiser then *Daniel*, Ezek. 28. *verse* 3. so may I much more aske, are wee wiser then God? In this mysterie it befalles many as it did an out-landish Mathematician, whose tongue hauing ouer-runne his wittes, asked his hearers, intelligitisne? doe you vnderstand mee? they answered him, no, *Profectò nihil miror, neque enim ego intelligo meipsum.* Such Lectures may wee reade here, as wee neither vnderstand our selues, nor are vnderstood of others. I confesse I haue aduentured to publish my wants for others welfare, yet so farre (I hope) that some little creuis of light is opened to a diligent reader. μεγάλη τῆς ἐρωτήσεως ἐνέργεια, saith *Basil.* Aske but the question, of one relatiue and it will pull in the other: is there a diuine Spirit that is breathed or sent? if that bee granted

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who then breatheth or sendeth? thou canst not say the father alone, therefore the father and the sonne, and because they both agree in this relation, therefore as most generall is the first relation betweene the two first persons with the third, and then the second as more particular betwixt the father and the sonne. Loe, with these words of relation, wee are happily waded out of those deepes, whereof our conceits can finde no bottomes, and now may we more safely, with *Peter*, gird our coat about vs, and cast our selues a little into this sea: onely, wee must remember, that as those which had wont to swimme onely with bladders, sinke when they come first to trust to their owne armes: so, wee may soone plunge our selues, if we suffer our owne thoughts to carry vs along in this mystery. If any wonder, whether this discourse can tend, let him consider that of *Tertullian*, *Ratio diuina in medulla est, non in superficie*, Diuinitie is more in the marrow and roote, then the rind and surface of things. It cannot be doubted, but as God is the best being, so he is the best life, and that the best life is reasonable; God therefore is the best vnderstanding. Suffer your selues with *Abrahams* Ramme, to be perplexed a while in these bryers, that you may be prepared to present your selues for liuing sacrifices, holy, and acceptable to this dreadfull Trinitie. *Singula verba plene sunt sensibus* (as *Hierome* said of the Booke of *Iob.*) As being by nature, so vnderstanding by counsell, is able to conceiue and beget the image of it selfe, and from the one to the other to send a mutual loue and liking: onely in the creatures both these are imperfect; for, nature doth generate to preserue it selfe, and vnderstanding conceiues to perfect it selfe. No vnderstanding by nature without reflection conceiues it selfe, and no being by counsell begets it selfe. It is therefore the perfection of vnderstanding naturally to conceiue it selfe: God doth both speake, and worke in Parables, as a Father saith well: but here needs nothing bee fayned to fasten this truth vpon vs. It shall bee euinced by plaine demonstration. The best being,

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and best vnderstanding, must needs conceiue the best image of it selfe; now in conceiuing it begets it, and being begotten by nature, is no lesse then the begetter. Man by nature begets no lesse then himselfe: by counsell he can conceiue that which is lesse or greater then himselfe: so the father by nature can beget no lesse then himselfe, though by counsell he conceiued and brought forth a whole world, nothing comparable to himselfe in greatnesse, or goodnes. Well, then in one simple essence there is necessarily a begetter and a begotten, and so we haue the subsistences of Father and Sonne. He is out of the danger of folly, whom a speedie aduertisement leaueth wise. Let vs then see how the second mystery will follow. The father in begetting his owne image, cannot but loue it naturally, and the sonne in being begotten cannot but as naturally loue the begetter. And hence proceeds mutuall loue, and because it is naturall, is no lesse in being then the begetter and begotten from whom it proceeds; for the begetter and begotten loue themselues naturally, and therefore the Spirit is God, and a third subsistence in the diuine nature. If the persons were either greater or lesse one then another, then would this absurditie insue vpon if, that neither the father could directly conceiue himselfe, or father and sonne equally loue themselues, and consequently neuer inioy their owne happinesse, which consists in the full fruition of themselues, *Heb.*1.3. Christ is said to be the expresse image of the fathers subsistence. Some translate it, substance, or essence, which will all come to one passe, if substance be taken subiectiuely, not causeally; for the diuine essence hath eminently all the excellencies of creatures, and therefore vnderstanding, which is able to conceiue, and in conceiuing to beget, which begetting is a relatiue propertie, and hence the Subsistence of the Father, whereof the Sonne is the expresse image. It were as we haue formerly said, improper locution, to cal him the image of the essence, for that begets not, yet in that is the begetter, &c. *Rom.* 15.30. *Gal.*5.22. Where loue is giuen to the Spirit; not onely as he worketh

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it in vs, but as he is the mutuall loue both of Father and Sonne, and ſo is ſent from both of them, to teſtifie of their loue to vs, *Rom. 5. verſ. 5.* O that theſe things in that true worth could affect vs, but alas, as in a Tauerne where many Tables are ſeene repleniſhed with gueſts, halfe ſoaked, and ſowſed in wine; all the houſe reſoundeth with laughters, cries, whoopings, and ſtrange noiſe, wherein the ſweeteſt muſicke in the world, is both neglected and mocked: ſo, our age, inchanted with rude and ridiculous paſtimes, gibeth at this holy and heauenly contemplation of the ſacred and bleſſed Trinitie. For the loue of this dreadfull Trinitie, and the deare loue of your owne ſoules, remember Saint *Pauls* aduiſe. *Rom. 6. 22. Being made free from ſinne, haue your fruit in holineſſe, and the end thereof ſhall be euerlaſting life.* But I muſt make my courſe more ſpeedie, and haſten in the long way I haue to goe. Hitherto we haue had many reaches to fetch in our way, and beene conſtrained to winde in by bourds, but we are gotten off the Maine; onely the ſhore is ſtill buttreſt with rockes on euery hand, the Currents ſwift, the Swallowes many, that wee cannot make ſo freſh a way as wee would. Haue but the patience a while, and we ſhal bring thee within the view of the end of our toyleſome voyage. The ſhip that hath beene long at Sea, diſcouered many ſtrange Continents, and riuers, ſtrugled through many hiddeous tempeſts, eſcaped many rockes and quick-ſands, and at length made a rich returne, cannot but forget her irkeſome Trauell, and thinke ſhee is well apaid, when ſhee commeth within the kenne of her owne Countrey, and ſees the Land lye faire before her: So, hee that coaſts along theſe ſeuerall bankes and bounds of godlineſſe, and in the Ship of the Church, is brought into the mouth of the hauen of heauen, cannot but with ioy remember all the troubles and afflictions hee hath indured in this world. In a word, vnderſtand this but as a letter of aduertiſement from the Coaſt, whereby thou may with the greater eaſe, reape the profit of them that haue trauelled before thee.

Q. *What*

Q. *What is the relatiue propertie of the Father, and the Sonne?*

Relata affectio patris & filij est spirare vel emittere.

A. *To breath or send forth the spirit.* Ioh. 15. 26. *I will send from the Father the Comforter, euen the Spirit of truth.* The same is said to proceede. *Gal* 4. 6. *God hath sent forth the spirit of his sonne into your hearts.* Ioh. 16 8 As the sonne comes from the father to take our nature vpon him, so the spirit comes from them both, to apply Christ effectually vnto vs, and vs vnto Christ. But this comming, sending, proceeding is a worke of counsell, not of nature; for the Spirit by an imminent act as he comes from father and sonne, so he hath his residence in them both, and no creature is capable of him: but as by a transient act he passeth the worke of Redemption to vs by application, he is said to come to vs, and we receiue him in graces and operations. By nature he comes from the same persons, and rests in them: by counsell (not by command) he comes to vs, and is said to dwell with vs, and that in spite of Satan and all his temptations. As fierce Mastiues tyed in a chaine, which although they both barke, and haue perhaps a good will to bite, yet they can make no neerer approch then the chaine doth permit: so, that *Cerberus* of hell is chained vp of God, and though his malice be great to labour to enter, where he is expulsed, yet the spirit keepes him out by his presence, and safegards our hearts in peace, against all his molestations.

Q. *What is the Father?*

Natura gignit, ergo filius est vnigenitus.

A. *The first person, who by nature begets his sonne*, who must needs be an onely sonne, because the Father cannot haue many images of himselfe. Christ is the *first begotten.* Heb. 1. 6. and *the onely begotten.* Ioh. 3. 16. 18. 1. Ioh. 4. 9. Ioh. 1. 14. 18. And therefore the relation betwixt the Father and Christ, is a speciall and peculiar respect. *Heb.* 1. 5. *I will be to him a father and he shall be to me a sonne.* Man was made in the image and likenesse of God, and of the three persons, by a diuine consultation; but Christ is the image of his Father, or first person, by an eternall and euerlasting

genera-

generation. *Luke* 3. 38. *Adam* is called the sonne of God, which is a most free and voluntary act of the Creator, in producing man in his owne image. This I insist vpon the more, that we may be wary in our conceits, in apprehending Gods act vpon vs, and the fathers act vpon his sonne. It is happinesse enough for vs to come so neere God, that his onely Sonne may stand betwixt vs and him, and that we may bee called his brethren, by the Fathers choice of vs in him.

Q. *What is the Fathers relatiue propertie?*

A. *To beget, and not to be begotten*, and therefore he is the first person in order. *Psal.* 2. 7. *Thou art my Sonne, this day haue I begotten thee. Heb.* 1. 5. The same words are repeated, to prooue Christ aboue the Angels, who (*Iob* 2. 1.) are called *the sonnes of God*, and therefore in another sense, that is, in regard of Creation, and grace, both which they obtained by the will and counsell of their Creator, who made them, and ordained them to stand in that fauour, from which the reprobate Angels fell: but Christ is a naturall, and an eternall sonne. *Prou.* 8. 25. And therefore to day, is (as some Fathers expound it) put for eternitie, seeing all times are present to God, to whom a thousand yeares are as one present day. Or rather this day (being the day of Christs resurrection, and exaltation, *in which hee was mightily declared to be the sonne of God.* Rom. 1. 4) is the manifestation of that eternall generation, by which he is preferred before all creatures. His conception and natiuitie, as he was man belong to his humiliation, which (as S. *Augustine* speakes of his passion) was the sleepe of his diuinitie, as his death was the sleepe of his humanitie. Yet as the fathers of *Chalcedon* say truly, (ἀδιαίρετως ἀχωρίστως) indiuisibly, inseparably is the God-head of the second person with the whole humane nature, and euery part of it, still, and for euer, one and the same person. The soule in the agony, and vpon the Crosse, feeles not the presence of the God-head; the body in the graue feeles not the presence of the soule: yet vpon the third day both body and soule

Patris relata affectio est ingenitum esse gignere, But ἀγέννητον is not the propertie of the father; because it is also common to the Spirit therefore the propertie is to beget, euery person must haue but one relatiue propertie, &c. *Pater pro ὑπάρξεως τρόπῳ primo, primus ordine.*

ſoule did feele the power of his diuine natnre, death being too weake to diſſolue the eternall bonds of this heauenly coniunction. And therefore vpon the day of Chriſts reſurrection was there a manifeſt declaration of the eternall generation of the ſecond perſon.

Q. *What is the Sonne?*

A. *The ſecond perſon, begotten of his father.* Ioh. 1. 14. *Wee beheld his glory, the glory of the onely begotten of the Father.* Verſ. 18. *No man hath ſeene God at any time: the onely begotten Sonne, which is in the boſome of the Father, he hath declared him.*

Q. *What is the relatiue propertie?*

Filij proprietas eſt a patre gigni. hinc pro ὑπάρξεως τρόπῳ ſecundo ſecundus ordine.

A. *To be begotten, and not to beget*; and becauſe he is from the father alone, therefore the ſecond perſon in order. 1. *Iohn* 4. 9. *God ſent his onely begotten Sonne into the world.* Heb. 1. 5. *I will be to him a father, and he ſhall be to me a ſonne,* therefore by the force of relation, hee muſt bee begotten, no begetter: otherwiſe contrary things ſhould bee the ſame.

Q. *What is the holy Ghoſt?*

A. *The third perſon, proceeding from the Father and the Sonne.* Ioh. 14. 26. *The comforter, which is the holy Ghoſt, whom the father will ſend in my name.* Ioh. 15. 26. *When the comforter is come, whom I will ſend vnto you from the father, &c.* Ioh. 20. 22. *Chriſt breathed on them, and ſaith vnto them, receiue yee the holy Ghoſt*: he that hath power to breath on his members the gifts of the holy Ghoſt, according to his owne will and counſell, hath by nature, together with his father an ineffable manner of breathing the ſpirit; for, as the three perſons worke by counſell, ſo they ſubſiſt in the diuine eſſence by nature.

Spiritus relata proprietas eſt ab vtroq; ſpirari & emitti, & hinc procedere, vtque pro ὑπάρξεως τρόπῳ tertio, tertius ordine.

Q. *What is the ſpirits relatiue propertie?*

A. *To proceed*; and becauſe he is both from the Father and the Sonne, therefore, *the third perſon in order of ſubſiſtence.* Ioh. 15. 26. *euen the Spirit of truth, which proceedeth from the Father, &c.* Ioh. 16. 7. *It is expedient for you that I goe away: for if I goe not away, the comforter will not come vnto*

you:

you: but if I depart, I will send him vnto you: till the second person haue fully dispensed the worke of Redemption, the third person cannot so fully apply it: no maruaile then if the times before the death of Christ, had more weake meanes of application then now we haue, the spirit being more fully giuen. *Ioh.*12.32. *And I, if I be lifted vp from the earth, will draw all men vnto me.* Act. 2.41. *Peter*, conuerted more at one Sermon, then Christ in the dayes of his flesh is recorded to haue done by his doctrine and miracles immediately, not becausse he was the better, or more powerfull Preacher, but becausse the spirit was then more fully sent, both from the father and the sonne, to accompliſh that which they had begun for the redemption, both of Iew and Gentile.

Q. *What is the beleife of that which hath beene spoken?*

A. *I beleeue in God, who is one essence, most simple, pure, and absolute, and being essentially indiuisible, is personally distinguished into the Father, Sonne, and holy Ghost, and is therefore called, Vnitie in Trinitie, and Trinitie in Vnitie*, or *Vnitrinitie, and Trinunitie*. How to conceiue of this in our prayers, and meditations, is both the deepest point of all Christianitie, and the most necessary: so deepe, that if we wade into it, we may easily drowne, neuer finde the bottome: so necessary, that without it, our selues, our seruices are prophane, irreligious: we are all borne Idolaters, naturally prone to fashion God to some forme of our owne. Away then with all wicked thoughts, and grosse deuotions; and with *Iacob* bury all strange gods vnder the oake of *Shechem*, ere we offer to set vp Gods Altar at *Bethel*: and without all mentall reseruations, conceiue of our God purely, simply, spiritually; as of an absolute being, without forme, without matter, without composition; yea, an infinite, without all limits of thoughts. Thinke of him as not to bee thought of; as one whose wisedome is his iustice, whose iustice is his power, whose power is his mercie, and all himselfe. Good without qualitie, great without quantitie, euerlasting without time, present euery

where without place, containing all things without extent. If this ſhall giue our deuotions any light, it is well: the leaſt glimpſe of this knowledge, is worth all the full gleames of humane and earthly skill. After this weake direction, let vs ſtill ſtudy to conceiue aright, that we may pray aright; and ſtill pray, that we may conceiue: and meditate more and more, that we may doe both. And the Father, Sonne, and holy Ghoſt, direct vs, inable vs, that wee may doe all. *Amen.*

CHAP. XI.

Of the workes of Iehovah-Elohim in generall.

Queſtion.

HItherto we haue heard of Gods ſufficiencie, what is his efficiencie?

Efficientia eſt qua omnia & in omnibus efficit, ſeu operatur.

A. *That whereby he worketh all things, and all in all things.* 1. Cor. 12. 6. *It is the ſame God that worketh all in all.* Rom. 11. 36. *Of him, for him, and through him are all things.* Deut. 34. 4. Act. 14. 17.

Q. *What is here generally to be conſidered of vs?*

יהרת

A. *Something concerning the eſſence, and ſomething the ſubſiſtence.* Gen. Chap. 1. to the end: the word *Elohim* is vſed aboue 30. times, and no other word for God. Chap. 2. is vſed *Elohim* alone to verſe 4. and from thence to the end *Iehovah-Elohim* conſtantly: a courſe, I take it, not to be paralleled, or exemplified in any other portion of Scripture; and the reaſon is good: for, as long as the workes were in creating, the perſons obſerued each their diſtinct manner of working, and ſo the holy Ghoſt vſeth a phraſe to expreſſe it: as likewiſe after the worke was done, and a ſeuenth day ſanctified for reſt, all the three perſons reioyced in the workes of their hands. From the 4. verſ. of Chap. 2. to the end, the whole worke being done, and repeated

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againe for the better obseruation of it, and most especially of the true cause; *Iehovah-Elohim* are euer coupled together, that we might take notice, that creation did manifest one God, three persons, one God most plainly, three persons more obscurely, yet not so darkely, but if *Adam* had stood, he might haue gathered the same by GODS workemanship, both in himselfe, and the creatures: and that wee that are fallen, being not able to reade any such matter, in the great Booke of the world, might obserue it by the little Booke of his word, which drawes the Vniuerse into two Chapters, as into a small map giuing much good counsell in a narrow roome, and teaching that briefely which Philosophers haue scarce touched in great Volumes.

Q. *What then concerning the essence?*

A. *His omnipotencie,* which in nature is before all efficiency, yet because we see first by resolution of Gods works, which is to goe from the effects to the cause, we see Gods omnipotencie by his efficiencie. And therefore in the Creed, wee beleeue in the Almighty, as the maker of heauen and earth. From efficiencie and omnipotencie appeares Gods *decree,* by that his *counsell,* and thence his *will,* or *good pleasure.* Now his Good-pleasure is the first, counsell next, and from the one, as the cause, the other, as his manner of working, proceeds his decree, which is executed by his omnipotencie and efficiencie. *Ephes.* 1.11. *Will, by counsell purposeth, or decreeth by omnipotencie, to worke all things as he hath set them downe in himselfe.* Iob 9.4 and 12, 13. Prou. 8. 14. Where we reade, how Gods Almightie power is ordered by wisedome. *Ier.* 10. 12. *He hath made the earth by his power, he hath established the world by his wisedome, and hath stretched out the heauens by his discretion.* Ier. 51.15.

Q. *What is Gods omnipotencie?*

Omnipotentia qua potest omnia absolutè possibilia siue facienda siue non facienda,

A. *Whereby he is able to effect all that he doth, yea, and whatsoeuer he doth not, which is absolutely possible.* Mat. 19.26. *With God all things are possible.* Math. 3.9. *Of very stones to raise*

vp children to *Abraham*. Phil.3.21. *He is able to ſubdue all things vnto himſelfe*. Pſal.135.6 *Whatſoeuer the Lord pleaſed, that did he, both in heauen and in earth: in the Seas, and all deepe places*. Mal.2.15. *Did not he make one? and yet had he the reſidue of the ſpirit*, to wit, to haue created *Adam* more wiues. And here may well appeare the names, *El* and *Helion*. Deut.9.10.17. Pſal.9.2. Dan.4.17. Chriſt in the old Teſtament, and alſo in the new, is called, The Almightie, *Iſa*.9.6. *Reu*.1.8. And ſo the Spirit is called the power of the Higheſt. *Luke* 1.35.

Q. *Why ſay you abſolutely poſſible, is there any thing impoſſible to God?*

Thom. Aqu. quæ.25 art.3. Quæ contradictionem implicant ſub diuina omnipotentia non continentur.

Bell. l.3. c.2. Deus poteſt id omne quod non implicat contradictionem, in Sacramento eſt quantitas, ſed nihil quantum, ſub qua. cunque minima parua eſt totum Chriſti corpus, ergo contentum eſt magis continentur San-

A Yes. *All ſuch things as contradict either his owne eſſence, or the nature of things*. As God cannot lye, becauſe he is truth it ſelfe, neither can he make a body to be in two places at once, as the body of Chriſt, to be in heauen, and vpon a Popiſh Altar at once. For that implies a contradiction, and therefore a lye, whereof the Papiſts, and not God, are Authors. *Rom* 3.4. *Let God be true, and euery man a lyar*. *Act*. 3.21. Heauen is ſaid to receiue the body of Chriſt; now if it be wholly circumſcribed for length, breadth, and thickneſſe, in the third heauen, it cannot at the ſame time be circumſcribed within the limits of the earth: for that which is finite in one place, cannot be infinite in two. It is onely Gods propertie to be in two places at once, neither included nor excluded: and therefore if the body of Chriſt were in heauen and earth at the ſame inſtant of time, neither included nor excluded, it were no more a bodie, but a God: if they ſay the omnipotency of God may extend the dimenſions of Chriſts body, that it may at the ſame time

guis Chriſti effunditur, & tamen non eſt extra venas, quia qualibet vini guttula, eſt totus chriſti. Hoc eſt corpus meum tranſmutat ſubſtantiam non accidentia, ergo longitudines, latitudines & profunditates remanent, ſed nihil longum, latum at profundum. Dant colores, ſapores odores, & rotundum figuratum, nihil tamen eſt coloratum, ſapidum, odoriferum figuratum, &c. Papiſts make the abuſed omnipotencie of God a ſanctuary of lies, a ſhop of fables, a hold to forge falſe money in, an obſcure retreat, where Satan lyeth in ambuſh to get ground couertly vpon the truth: ſo that here they imploy ſcriptures againſt reaſon, as in other controuerſies they imploy their reaſon againſt ſcriptures.

fill

fill heauen and earth: then is it not in two places at once, but in one by continuation, & if the dimenſions of Chriſts body anſwer the dimenſions of the place, it ſhall bee the greateſt monſter that euer the world dreamed of. Let them neuer flee to Gods omnipotencie, to maintaine their Idoll vpon the Altar, for it contradicts the very nature of a created body to be in two, or many places at once, or extended further then the nature of the creature will beare; if Chriſt had in his body all the foure elements wholly, it could not be extended to fill the third heauen, and the earth at once; for, they are all formally extended to their perfection by God, and can fill no greater a place then is vnder the higheſt heauen; Chriſt therefore hauing but a little part of all theſe in his body, it were beyond a miracle, to extend that little further then the whole. Againe, Chriſt hauing a glorified body, it muſt not looſe proportion: now the extenſion of any one member more then is fit, makes a deformitie. Therefore the body of Chriſt looſing none of the perfections of nature, and receiuing greater perfections of glory, muſt be contained in the third heauen, in ſuch a length, breadth, and thickneſſe, as is fit for a body. So that it neither ſtands with the power, or the wiſedome of God, to worke ſuch a contradictory miracle, as the Papiſts obtrude vpon the world.

Q. *But how can we attribute power to God, who is pure act?*

A. *It cannot be giuen to God in reſpect of himſelfe, but only of the creatures, which may feele his Worke, which they neuer felt before.* The fire alwaies burneth in it ſelfe, yet in regard of this or that combuſtible matter, it is in power to burne, that is, the matter is in power to feele the act of the fire. So God euer acteth or worketh in himſelfe. *Ioh.* 5.17. But the creature doth not euer feele it. *Pſal.* 139.16. *All things are ſaid to be done of God, long before the creature feeles his Worke.* Hence creation, as an action, is eternall, as a paſsion, in time. *Gen.* 1.1. *In the beginning God created the heauen and the earth.* In regard of heauen and earth, creation as paſſiue, hath a beginning, but in regard of God, as actiue, it

Omnipotentia reſpectu dei ipſius nulla eſſe poteſt, quia purus actus eſt, rerum tamen quæ actum eius, quem nondum experta ſunt, ſed experiri poſſunt, merè actiua.

hath none. Time is the companion of creatures, not of the Creator.

Q. *What further appeareth from his omnipotencie and efficiencie together?*

Per omnipotentiam elucet dei decretum, quod est sententia definita in consilio illo aterno de rebus efficiendis.

A. *His decree, which is a definitiue sentence, concerning the effecting of all things by his mightie power, according to the counsell of his will.* Whatsoeuer God doth in his efficiency, and can doe by his omnipotencie, that he decreeth. I doe not simply say what he can doe he decreeth; for, the decree is onely of things to be done, his omnipotencie of things to be done, or not to be done: but thus I reason, What he doth, that he can doe; and what he can doe and doth, that he decreeth to be done. *Eph.* 1.11. *According to the purpose of him, that worketh all things after the counsell of his will.* Efficiencie doth manifest the decree, but it is before it and a cause of it. So that there is nothing, either in creation, or prouidence, whereof the decree of God is not some wayes a cause; yet must wee not so much stand poring vpon the decree of God, as runne presently to that place in Gods prouidence which will cleare and manifest vnto vs, that Gods decree is without all fault.

Q. *What attributes appeare by the manifestion of his decree?*

A. *Constancie, truth,* and *fidelitie,* for the decree must bee most constant, true, and faithfull. *Isa.* 14 24. *As I haue purposed, it shall come to passe, and what I haue consulted shall stand.* Vers. 27. *The Lord hath determined, who shall disanull it? his hand is stretched out, and who shall turne it away.* Rom. 9.19.

Q. *What is his constancie in decreeing?*

A. *Whereby his decree remaineth constant and vnchangeable.* Mal. 3.6. *I am the Lord which change not, and yee sonnes of Iacob are not consumed.* Isa. 46.10. *My counsell shall stand, and I will doe all my pleasure.* Rom. 11.29. Heb. 6.17,18.

Q. *What is his truth?*

A. *Whereby he deliuereth nothing but that which he decreeth.* *Truth* is properly *to pronounce as the thing is*, but the thing is euer as God pronounceth it to be. You stand before me there-

therefore I see you, is a good consequence with man, but the cleane contrary is true with God; God seeth you, therefore you stand there. For truth is in God, before it be in the things, and in the things before it can be in me. The truth therefore of Gods definitiue sentence is before the existence of any creature, or action. It is not true, that the prescience of God, followes the thing done, or to be done, for then the truth of a thing should be before God decreed it to be. As for example, it followes more directly thus, God foresaw that *Adam* would fall, therefore he fell, then on the contrary, *Adam* fell, therefore God foresaw it. If truth should not more immediately follow the will & counsell of God, then the nature of things, then should decreed truths be mutable, and sometimes false: but comming immediately from God, they are euer deliuered, as he decreeeth them. *Numb.* 23.19. *Ier.* 10.10. *Deut.* 32.4. *Psal.* 145. 17. *Dan.* 4.34. *Rom.* 3.4. *Tit.* 1.2. All which places free God from all possibilitie of lying, and make him the Author of all truth.

Q. *What is his fidelitie?*

A. *Whereby he effecteth most faithfully whatsoeuer he hath decreed.* 1. Ioh. 1.9. *He is faithfull and iust to forgiue vs our sinnes:* Confession is no meritorious cause of the remission of sinnes, as being after it in nature. Yet God hath so decreed to linke things together, that he will faithfully (as though iustice required it) performe remission of sinne to true confession. 2. *Tim.* 2.13. *He abideth faithfull, and cannot deny himselfe.*

Fides, vt fiat quod dictum est.

Q. *What appeareth by his decree besides these three Attributes?*

A. *His counsell,* for no decree is made without counsell, and when Diuines say, that Gods decree is his eternall counsell, they speake improperly, for it is a thing wrought by counsell, and as the effect shewes the cause, so doth the decree of God his counsell. For now we goe backward way to bring our selues to the highest cause of all things, in which we are to rest, without any further inquiry. *Eph.* 1.11.

Per decretum elucet Consilium.

Gods purpose for the effecting of any thing is framed according to the counsell of his will.

Q. *What is his counsell?*

A. *It is his deliberation (as it were) for the best effecting of euery thing that seemeth good in his Wisedome and Will.* Act. 4. 24. Christ died by the determinate counsell and foreknowledge of God; but that is the same with the decree; for counsell more properly determines then is determined, and therefore the new Translation speakes more aptly, to doe whatsoeuer thy hand and thy counsell determined before to be done, and that this was the best for the effecting of our saluation, appeares. *Ephes.* 1. 9. A glorious mystery admired of all that know it. *Iob* 12. 13. Counsell and vnderstanding are put together, God vnderstands himselfe in all his counsels. *Prou.* 8. 14. *Counsell is mine and sound wisedome, &c.*

* *Consilium est deliberatio de rebus faciendis optimo modo.*

Q. *God seeth at first what is best, what neede hee then to take counsell?*

A. *True it is, that God with one act of his vnderstanding seeth all things at once and together: but while we behold the things how they are brought to passe by a second cause, we ascribe counsell to him, and so attribute to his maiestie counsell.* Psa. 139. 16. Gods booke is one, yet the counsell therein contained is diuersely manifested, as if many things one after another should come into it.

Deus quia omnia simul & semel intelligit, proprie non deliberat.

Q. *What is the scope of Gods counsell?*

A. *His glory*: euery wise man hath an end in his counsell, and therefore the wisest cannot be without it. *Rom.* 11. 36. *Of him and for him are all things.*

Q. *What is Gods wisedome?*

A. *That Idæa, or platforme of working all things most wisely;* A wise man doth first lay the plot in his head, and then frame the worke out of himselfe; so, Almightie God hath first in himselfe the *Idæa*, or platforme of all things, and then accordingly frames his workes out of himselfe, and the whole plot is so laid, that his end and scope in all things may be obtained by it. *Psal.* 104. 24. *How manifold are thy workes?*

Idæa in mente diuina.

workes? in wisedome hast thou made them all. When the things are many, they are often a distraction vnto man, but GOD in regard of the excellency of his wisedome knowes how to plot them all for the prayse and glory of his owne maiestie.

Q. How is the Idea, or plot of all things in God to bee considered of vs?

A Two wayes; *either in regard of himselfe, or the creatures*; in respect of himselfe, it is most direct, as being in himselfe and from himselfe, no wayes reflected, or brought backe from the creatures to his minde: in respect of the creatures it is most indirect, as being but the images and similitudes of that thing which is first in himselfe. For this wee are to hold as a truth, that God first sees himselfe, and then out of himselfe all other things, either as they are the images and impressions of himselfe, or as they dissent and disagree from it. Now this last knowledge is by way of opposition as one contrary giues light vnto another, euill is knowne by that which is good, and falshood by that which is true: so that God hath no direct knowledge, either of euill or falshood, but that which is indirect, as they dissent from his truth and goodnesse. So that there is no plotte of euill first in God then in the creature, but it is a thing onely plotted by creatures subiect to sinne, and so is knowne of God as opposite to his owne goodnesse. Hence it followes that God doth not by way of permission, much lesse by way of disposition decree sinne to bee as sinne, but as in his wisedome hee seeth it to haue some respect of good, which is accidentall, and beside the nature of it. First then *God sees himselfe*; secondly, *by himselfe hee sees all other things*; thirdly, *he sees whatsoeuer may be opposite to himselfe, or that goodnesse hee hath left in his creatures*; Man sees in a cleane contrary fashion, first the thing and by that himselfe, as in a glasse I first see the image of my face, and then by that my naturall face: so the creatures and workes of God, being the glasse of my mind, I must first eye them, and then my selfe. *Gen.* 3.5.6. *Adam* and *Eue* would know

Est dei ipsius directè verum indirectè, quatenus sunt eius simulacra.

good

good and euill, as God himselfe doth: that is, they would first be wise out of themselues, and make their owne wills the first rule of their actions, and not Gods law, and so they came first to know euill by the losse of good. Will in God is the first mouer, because he makes the creature before he can see it, but in man vnderstanding must goe before, because he must see the thing before he can will it. Mans first worke is resolution of the action of another; but Gods first worke is composition of that which neuer existed before; hence man is made for imitation of God, but God hath nothing beside himselfe to follow. *Gen.* 1.4. 10.12. 18.21, 25. 31. *God* first *made* the creature, *and* then he *saw it to be good.* It is admirable, to see how God approues of the goodnesse of his creatures, particularly and generally: particularly, he passeth by the earth made the first day; the firmament made the second; and man the sixt day, and giues them no commendation, nor approbation: because these did not as yet answer the full intention of the Creatour: the earth was voyde and without forme, the firmament as yet diuided not, because there were no clouds aboue, and man, howsoeuer a perfect creature, had not as yet done any thing well-pleasing vnto God: for in the particular, God commends no creature, till he see it mouing towards his end, and performe that for which he was created. But in the conclusion of all, hee giues this generall approbation of all his workes, *that they were very good*, because they fully answered to his direct *Idæa*, or platforme of them, so that though some creatures answered not their owne particular ends, yet God had his generall end in them all, and the plotte was sufficient for the glory of his creation.

Q. What is then the direct plot of Gods wisedome?

A. Whereby he knowes how to glorifie himselfe out of himselfe: for God made not the world to adde any perfection to himselfe: he is al-sufficient for his owne happinesse. *Psal.* 16. 2. *O my soule, thou hast saide vnto the Lord, thou art my Lord: my goodnesse extendeth not to thee*: hee indeede is our

Idæa directa.

hap-

happinesse, we can no wayes bee his: and therefore it must needs follow that God in creating a world intended so to glorifie himselfe in all his creatures, as hee was before glorified in himselfe, now glory is the consequent of vertue, and vertue is either intellectuall, or morall, and therefore God by creation intended the glory of both: all the world shewes forth his wisedome, and intellectuall vertues: onely men and Angels his morall, the chiefe whereof are iustice and mercy.

Q. What is the indirect plot of Gods wisedome?

A. *Whereby he knowing himselfe, knowes all other things as farre as they beare any image of himselfe.* The seale leaues his impression vpon the waxe, and so doth the wisedome of God plaine charracters vpon all the creatures. *Rom.* 1.24. *His God-head and power are seene by the creation.* Psal. 139.2. *God sees Dauids thought a far off.* ver. 4. *A word in his tongue before it be spoken.* *Idea indirecta.*

Q. What particulars are there?

A. As his *wisedome respects the creature it is manifolde.* Ephes. 3.10. For there is nothing in the creature that his eye sees not. *Heb.* 4.13. All inuention, iudgement, and skill are to be found in him, or as we say in Schooles, all the intellectuall vertues. σοφία τοῦ Θεοῦ πολυποικίλος.

Q. What is this manifold wisedome of God in respect of the vertues of the vnderstanding?

A. It is either the knowledge of all *principles*, or *truthes* to be fetched out of them, or *conclusions* that may ensue vpon these truthes, or of the *methode* and order of disposing euery truth in his proper place, or the *practise* of them so disposed according to the rules of any Art. *Iob* 9.4. *Hee is wise in heart, and mightie in strength: who hath hardned himselfe against him, and hath prospered?* There is no wise working against God. *Exo.* 1.10. come and let vs deale wisely with them: *Pharaohs* policies might haue preuailed, if a wiser then himselfe had not taken their parts against him.

Q. What are these intellectuall vertues?

A. They are in number fiue, which are thus named; first,

Intelligentia principiorum, veritatis omnis omniscientia, futura præscientia, conclusionis sapientia, & ad praxin prudentia, & in praxi ars. Nihil est ad aliud affectum, vel cum alio dispositum, vel ab alio deductum, vel alteri subordinatū: vel quocunq; modo ordinatū ad opus quod mentem diuinam effugiat.

first, *intelligence*; secondly, *science*; thirdly, *sapience*; fourthly, *prudence*; fiftly, *art*, or *skill*. The first vertue knowes all inuentions; the two next, all iudgements, true or false, together with all direct conclusions, or deceitfull sophistications: the fourth fits for the orderly practise of any thing; and the last makes vs skilfull in whatsoeuer we doe. The obseruation of these fiue vertues makes a man proceede fully vpon any theame. To preach by them is a most full and effectuall way: by intelligence wee open the text, and bare the seuerall principles, or reasons contained in it. By science, wee gather the doctrines that those principles and reasons will yeeld. By sapience we deduct or conclude further matter, which was obscure, till we did sift it out by making one truth force another. By prudence, we make vse and application, as may be fit for time, place, and person, and so orderly vrge the truthes we haue found out by discourse. Lastly, by art wee further the practise of all those duties which wee haue formerly pressed. Some explaine their Text well, yet neuer aptly lay downe doctrines: others doe both these, but misse in the conclusion: others hit the conclusions too, but wrong themselues, or their auditors in application, eyther making none, or that which is amisse. And lastly, others leaue at the vse, hauing warmed the affections and pegge it no further, by letting them see the way of practise, and so hammering not home the naile which should be fastened by the masters of the assembly, let it slip again, or leaue a chinke. *Salomon* the preacher. *Eccl.* 12.10,11. obserued all these vertues By intelligence of principles *he sought to finde out acceptable words*, by science he looked *for an vpright writing*, and by sapience tried them to be the words of truth, and then by prudence made his words as goads to pricke forward vnto practise, and then by art, as a skilfull master of the assembly fastned the naile to the head.

Q. What is Gods intelligence?

A. That vertue of vnderstanding, whereby hee contemplateth all vniuersall abstract eternall verities, which haue not relation

lation

lation to the creature, but flow by way of eradiation, from the first incomprehensible verity. Many of these are knowne also vnto Angels, and vs men, by way of Theoreticall principles, which our vnderstanding (as hauing the impression of Gods image) doth at the first apprehension assent vnto, as cleare in themselues, and adhere vnto them, as immutable.

Q. What is his science?

A. *That vertue of vnderstanding, whereby hee knoweth all truthes in the things, which as they are to come, is called prescience, or foreknowledge, and in regard of past, present, and to come, omniscience.* Ioh.21.17. *Lord, thou knowest all things, and therefore canst iudge whether I speake truely or not*: for foreknowledge there is none in God properly, for to him all things are present, yet speaking of his indirect knowledge in reference to the creature, wee tearme that foreknowledge that goes before the existence, and being of the creature.

Q. What is his sapience?

A. *That vertue of vnderstanding, whereby he vnderstandeth whatsoeuer may follow, or ensue of euery thing.* Iob 12.13.16. Such wisedome with God that hee knowes how to handle both deceiuer and deceiued, their fallacies can no wayes preuaile with him.

Q. What is his prudence?

A. *Wherby he knoweth the fittest opportunity for the dispatch of all things.* Gen.15.16. *The wickednesse of the Amorites is not yet full.* 2.Pet.2.9. *The Lord knowes how to deliuer the godly, and reserue the wicked to punishment.* 2.Thes.1.6,7. *It is a righteous thing with God,* and most agreeable with his prudence, in applying of rewards *to recompense tribulation to them that trouble you, and to you which are troubled, rest with vs, &c.*

Q. What is his art, or skill?

A. *Whereby hee knoweth how to effect euery thing most skilfully.* Psal.104.24. *In excellent wisedome hast thou made all.* Heb.11.10. *For he looked for a city, which hath foundations,* *Ars definitur quoad praxin.*

Whose

Whose builder and maker is God: the originall word is *Technites*, an Artificer. God hath manifested great skill in the creation of these lower parts of the world: but in the third heauen, his art passeth all excellency.

Q. *Seeing his good pleasure appeares last, What is it?*

Per consilium elucet dei beneplacitum.

A. *The most free act of his Will in euery thing as it pleaseth him.* Psal. 115.3. *Our God is in heauen, he doth whatsoeuer he pleaseth.* Mat. 11.26. *Euen so father, for so it seemed good in thy sight.* Math 20.15. *Is it not lawfull for me to doe with mine owne as I list.* Ephes. 1.5.9.11.

Q. *How doth it respect himselfe?*

εὐδοκία, *qua vult seipsum directè vt summum bonum.*

A. As the *chiefe good.* Psal. 36.9. *For with thee is the fountaine of life: and in thy light shall we see light.* Col. 3.11. *Christ is all, and in all.* His good pleasure must needes first respect himselfe, then his creatures, because from him as the fountaine of goodnes, they haue all their goodnesse deriued. 1. *Cor.* 15.28. God is said to be all in all.

Q. *How the creatures?*

Alia, vt imaginem sui ipsius, & boni rationem habent. Deus enim malum non vult, nisi per accidens, & præter mali scopum. Orig. cont. Celsum lib. 6.

A. *As they beare his image,* in which regard they are onely good, *Gen.* 1.4.10, &c. *God saw it was good,* that is, hee so approued of his creatures, as they answered his goodnesse in making of them. *Rom.* 12.2. *Bee not conformed to this world: but bee yee transformed by the renewing of your minde, that ye may proone what is that good, and acceptable and perfect will of God.* Conformity with the world pleaseth not the Almighty, because it agreeth not with his image, beeing mightily deformed with sinne. Then doth hee acknowledge vs for his, when wee are changed by the spirit of sanctification into that image which we lost by the fall of *Adam.*

Deus vult liberrime vt causa prima, absolutissima, & κυριωτάτως proprie. In rerum genesi voluntas est prima & in analysi vltima. Deus incipit in voluntate & desinit in intellectu; sed homo incipit in intellectu & desinit in voluntate.

Q. *What learne you from hence?*

A. *That the good pleasure of God, being most freely set vpon his creatures, is the first and most absolute cause of all things:* and therefore he must needs doe all that hee doth with the

greatest

greatest liberty of will, having no higher cause to checke him. *Dan.*4.35. *Hee doth according to his will in the army of heauen, and among the inhabitants of the earth: and none can stay his hand, or say vnto him what doest thou?* Ier.18.6. Mat. 20.15. Rom.9. 18. 21. 2.Sam.16.10. Isa.45.9. In all which places, as God workes most freely, so hee is bound to render account to none of all his doings. *Luk.* 10. 21. Christ Iesus reioyced in the good pleasure of his Father, as the onely cause of reuealing, or hiding the mysteries of mans saluation. *Phil.*2.12,13. *Worke out your owne saluation with feare and trembling*; now least wee should follow the Popish dreame of free-will, that man could merit life and happinesse, if God would but beare halfe the charges, we are reduced to a more full cause, *It is God which worketh in you, both to will, and to doe*; we bring not so much as a will disposed for our owne good: that is most slauish till grace free it, and it is freed by the most free cause, which is the good pleasure of our God.

Q. *What doe you obserue concerning* Elohim, *or the persons?*

A. Two things, their *co-operation*, and *distinct manner* of working, the one is necessary in regard of this, that they haue the same essence, and therefore cannot but co-worke in euery thing, the other is likewise as necessary, because each person hath his distinct manner of subsisting. All operation flowes from their essence, co-operation from their vnitie in it. and distinct manner, from the distinct manner of their subsisting. One essence, one operation, and three being one, must needes worke inseparably, and one beeing three, must needes worke in a distinct manner. *Gen.*1.1. In the beginning *Elohim* made. *Gen.*2.26. *Let vs make.* Mat.12.31. *Blasphemie* is aggrauated in regard of the three persons, and against the last it is made vnpardonable, because a sinne against the Father is remitted by the action of the Sonne, who redeemes from wrath: and so is a sinne against the Sonne by the worke of the Spirit, who applies the merites of Christ to euery guiltie soule: but

Personarum co-operatio & distinctus operandi modus.

Cooperatio fluit ab essentia, distinctus operandi modus a subsistentia.

but if the ſin be againſt the holy Ghoſt, all hope is cut off; for there is no fourth perſon to helpe, and the worke cannot goe backward; for, the Spirit workes neither by the Father, nor the Sonne, and ſo no meanes of remiſsion is left for this ſinne.

Q. What is the diuine co-operation?

A. *Whereby the three perſons worke the ſame thing inſeparably.* Ioh. 5.17.19.21. *My father worketh hitherto, and I worke, whatſoeuer things he doth, the ſame doe I, he raiſeth and quickneth the dead, euen ſo doe I quicken whom I will, &c.* Ioh. 1.3. *Nothing was made without the ſonne.* And here we are to vnderſtand the ſame of the bleſſed Spirit.

Q. What is hence to be learned?

A. *That all the perſons worke of themſelues.* 1. Ioh. 5.7. Three beare record, and yet they are all one in eſſence, in reſpect whereof they worke from themſelues. To bee and to act is all one in God, therefore as each perſon is God of himſelfe, ſo doth he worke of himſelfe.

Q. What will further follow from this?

A. *That there is no preheminence, or dignity in this their co-working.* For as they are equall in eſſence, ſo are they equall in their actions. *Ioh.* 14.1. *Yee beleeue in God, beleeue alſo in mee.* Ioh. 16.15. *All things that the father hath, are mine.* Ioh. 5.18. *It was no ſinne for Chriſt to make himſelfe equall with his father* in euery worke. The ſame is as true of the Spirit.

Q. What is the diſtinct manner of working?

A. *Wherby each perſon worketh according to the manner of his ſubſiſting.* Hence it comes to paſſe, that the ſecond perſon being mentioned with the firſt, it is ſaid, *Not of him, but by him were things made:* for as the ſonne workes from the father, ſo the father workes by the ſonne. *Ioh.* 1.3. *Col.* 1. 16,17. *Heb.* 1.2. The like is to bee vnderſtood of the Spirit, who beeing from both, hath both to worke by him. *Ioh.* 16.13. and doth nothing of himſelfe, (I meane) as a perſon.

Q. What is the Fathers manner of working?

A. *To*

A. *To worke all things by the Sonne, and the holy Ghost.* 1. Cor, 8. 6. *One God, which is the Father, of whom are all things, and we in him, and one Lord Iesus Christ, by whom are all things, and we by him.* So that the first person workes from himselfe, not onely as God, but as a person, and continues his worke by his sonne. *Math.* 10. 20. *Ioh.* 15. 26. 1. *Cor.* 2. 10. By the Spirit the Father reuealeth, teacheth, and testifieth; and the reason is, because they are both from him, who worketh of himselfe.

Q. What from hence?

A. *That the originall and beginning of all things is from the Father.* For he that is first in subsisting, must needs be first in working. Hence some manifest notable ignorance in this point, who place the worke of the Sonne and the holy Ghost, before the action of the Father, and that in the greatest and weightiest mystery of our saluation, I meane our eternall predestination: who placing redemption and application before election, set the worke of the second & third person before the first; for, according to their wandering Doctrine, they teach that man is redeemed, and by faith applied to Christ, before he bee elected of God the Father. This is contrary to Saint *Paul.* Ephes. 1. 3. to 15. Where election, being an originall worke, is giuen to the Father, who dispenseth the same by his sonne, and applyes it by his spirit. So that the Father doth elect vs, before the Sonne redeeme vs, or the Spirit sanctifie vs. Reade the Bible, and you shall finde creation and election more frequently attributed to the first person, then either the second or the third. And our Creed teacheth vs to call the Father Creator, &c.

Pro operandi modo patris rerū omnium origo tribuitur.

Q. What is the Sonnes manner of working?

A. *He worketh from the Father, by the holy Ghost.* Ioh. 5. 19. *The sonne can doe nothing of himselfe, saue that which hee seeth the Father doe, &c.* Ioh. 16. 15. *The Spirit shall take of mine, and shew it vnto you.* And the reason is, the Sonne is from the Father, but the holy Ghost is from them both.

Filius operatur a patre perspiciuum.

Q. What learne we hence?

A. *That the dispensation of all things is giuen to the Sonne:* as there is an entrance into euery worke, so must there bee a proceeding in it; and the Father in all things proceedes by his Sonne, as in the reuelation and declaration of his will. *Ioh.* 1.18 and the execution of all things in himselfe, which may prepare for the worke of the spirit in vs. *Ioh.* 16.17. For till the Father haue done, the Sonne can doe nothing, neither is it for the Spirit to worke, vntill he take it from them both.

Q. What is the holy Ghosts manner of working?

A. To worke both from the Father and the Son Ioh. 16.13. *The Spirit shall not speake, or doe any thing of himselfe, but whatsoeuer he shal heare from the Father and the Sonne,* as the two next verses make it plaine. And the reason is, that he subsisting from them both, must needs worke accordingly.

Q. What followes from hence?

A. *That the consummation of all things is giuen to the holy Ghost,* who endes the worke of the Father and the Sonne. *Gen.* 1.3. *Let there be,* is rather a word of consummation, then commandement. The whole work is carried by word and deed. *God said,* the Father had none to speake vnto but his Sonne: let there bee, is that the word spoken might be done by the Spirit, who finisheth what is spoken by both. And here we see by what kind of motion the world was made, by the least stirring, for what is lesse then to effect all by a word. And yet what greater, then to effect by such a word and spirit? *Ioh.* 26.13. *The spirit is sayde to garnish the worke of creation.* Ioh. 14.26, and 15,26. All that the word hath said, or Father promised, shall bee taught, testified, and remembred vnto vs by Gods spirit. *Rom* 8.10,11, 13,14,15,16.26.&c. A Spirit of life quickens those mortall bodies that are redeemed by Christ, by whom they liue againe, and are led in prayer as children of adoption, &c. 1.*Cor.*12. 11. All gifts and graces wee haue from the Spirit. *Rom* 8.9. 1.*Cor.*3.16. the spirit is saide to dwell; for, as the Father makes choice of his house, and the sonne purcha-

purchaſeth it, ſo the holy Ghoſt takes poſſeſsion, in caſting out Satan and ſinne, and in keeping and holding the ſame in ſpite of all Satans aſſaults. *Act.* 5. 3. A lie againſt the truth, is a ſpeciall ſinne againſt the holy Ghoſt, whoſe proper worke is to teſtifie of the veritie he hath receiued from the Father and the Sonne. And hence it comes to paſſe, that ſinning after the knowledge of the truth is moſt dangerous, becauſe it is oppoſite to the laſt act of God, further then which hee will not goe in the addition of any new ſupply of grace and goodneſſe. A ſpeciall ſinne in regard of the ſpeciall manner of working; not that ſinne which is impardonable; which is the higheſt degree of blaſphemy. Sins againſt the law, may be cured by the grace of the Goſpell, becauſe the father is reconciled by the Son: but if grace be diſpiſed, and the more thou heare the Goſpell, the more thou grow in prophaneneſſe; wherewith then ſhall thy diſeaſe be amended? may we looke for another Sauiour, or another ſacrifice and another ſpirit to apply it? No, it is the laſt age, God hath ſent his laſt meſſage, and hath applyed vnto men, his laſt and ſtrongeſt medicine. If this amend thee not, there remaines nothing but a looking for of iudgment, and violent fire which ſhall deuoure thee.

Q. What may we learne for concluſion of all this?

A. That to him the worke is eſpecially giuen, in whom the manner of working doth moſt appeare, as Creation to the Father, Redemption to the Sonne, and Sanctification to the holy Ghoſt. This may a little be manifeſted vnto vs out of man, who is ſaid to doe all things by his *wit*, *will*, and *power*. The firſt mouer of man to action is will, then by wit and wiſedome he proceedes, and by his power concludes. The will workes by wit and power: witte workes from the will by power, and the power workes from them both. Will begins, witte diſpenſeth, and power doth finiſh the action. Onely here is the difference, that they are not alwaies able to worke inſeparably; for, ſometimes a man hath more wit then will; *Agrippa*, (Act. 26. 28.) had more wit to bee perſwaded to be a Chriſtian, then wil to imbrace ſo dangerous

a profession. Sometimes he hath more will then wit, as *Peter*, Mat. 16. 22. *Master spare thy selfe*; loue made him blind, in seeing what was fit for Christ to doe. Sometimes againe more wil and wit then power, as the Deuill, *Mat.* 4. in the temptation of our Sauiour, he shewed all his wit and will to trap our Sauiour, but he had not power thereunto: sometimes also there appeares more power then either wit or will, as in the Legion of vncleane Spirits, *Math* 8. who carried the whole Herd of Swine head-long into the Sea. By this wee may see the inseparable co-operation of the three persons, as through a creuis, or lettice, a little glimmering light of their distinct manner of working. The Father wills the things to be done, hence in Scripture will is oftner giuen to the Father then any other person. *Mat.* 11. 26. *Ephes.* 1. 11. Secondly, the Sonne beeing the wisedome of the Father, dispenseth what the Father hath willed. And heere wee vsually call the Sonne the wisedome of the Father, and so indeed wee finde him to be in our redemption. 1. *Cor.* 1. 30. Thirdly, the holy Ghost as the power of both, doth finish and consummate their worke; and so the Scripture stiles him the power of the Highest. *Luk.* 1. 35. For as the Father did will that his Sonne should take vpon him our flesh, and as it was proper to the second person to assume: so the finishing of this worke in the last act of it was due to the Spirit: for as there is a naturall spirit, to vnite the body and soule together; so is there a diuine spirit, equall to the worke, to vnite the diuinity, and the humanity of Christ together. God wills that his sonne assume, and his sonne will not assume, but by the worke of the Spirit. To conclude, nothing is done, no, not in their most distinct manner of working, but they will all haue an hand in it: what more proper to the sonne of God then to take our flesh, and become our wisedome, righteousnesse, sanctification, and redemption? And yet he can doe none of this, but from the will of his Father, and by the power of his Spirit.

CHAP.

CHAP. XII.

Of the Creation of things, immediately made perfect.

Question.

HItherto *of Gods efficiency in generall, what are the kinds?*
A. Two, *Creation* and *prouidence*. In the one we see the orderly production of the creatures; in the other, Gods carefull administration, and preseruation of them. See for this, *Psalme* 104. Of creation to the tenth verse, of gouernment to the 27. verse, of preseruation to the end. *Nehe.* 9. 6. *Thou hast made the heauen, with all their host, &c, Thou preseruest them all, and they worship thee* in regard of their Gouernment.

Q. What is Creation?

A. *It is the first part of Gods externall efficiency, whereby he made the world of nothing originally good.* Gen. 1. 1. *In the beginning God made.* Heb. 11. 3. *of things which did not appeare.* Gen. 1. 3. *and they were very good.* Psal. 33. 6, 7, 8, 9. and 146. 6. Ier. 10, 11, 12. Act. 17. 24. All which places testifie of a Creator, and his power, wisedome, and discretion in framing them so excellently, and that *minimo motu* by his word and breath, or rather *sine motu*.

Creatio mundi vnius, ex nihilo primũ valde boni, quia propter summum bonum.

Q. What is here generally to be obserued?

A. *That because things here originally had their beginning, therefore the Fathers manner of working doth here principally appeare, to whom the originall of all things is giuen.* 1. Cor. 8. 6. All are said to be of the Father; so are they of the Sonne as God, but as a person hee is not the originall, for in the same place it is said, by the sonne. And so in the Creede we giue all personally to the Father, vntill wee come to the worke of redemption; and here we are to learne that the Apostasie of *Adam* was especially against the Father, and

Creatio patri attribui solet, quia eius operandi modus præcipue elucet, res enim in creatione originem accepere suam. Pater est ordine primus ergo eius est hoc opus inchoare.

therefore could not be by way of satisfaction bee our Redeemer, for the person properly offended, cannot satisfie himselfe by himselfe, but by some other that must come betwixt the Father and vs, and thus agrees it with the iustice of God, that we should be reconciled by a second person.

Q. Did God make the world all at one instant?

Mundi partes sibi mvicẽ per sex dierum interstitia succedebãt. Voluit in mundo agere per tempora quæ in se non patest agere per successionem. Est operis principium Gen. 1.1. non operantis. Actio a deo est aterna, sed qua passio in creaturis est in tempore.

A. *No, but in the space of sixe times 24. houres*, that wee might more distinctly consider all his workes. And *Aquinas* giues a good rule, *Successiuorum non simul est esse & perfectio*; God could haue created all at once, but in his wisedome he tooke daies for it. Some glimps of reason hereof we may aime at thus; as some creatures were to begin with the first instant of time, so some others that they might not haue their principles together, were to haue something goe before them, hence the constancie and inconstancie of Gods creatures. The third heauen, and the Angels were of necessitie to be created in the first instant, that they might haue their perfection of matter and forme together, otherwise they should be corruptible, for whatsoeuer is of a preexistent matter, is resoluble and subiect to corruption. But that which is immediately of nothing, is perfectly composed, hath no other change, but by the same hand to returne into nothing againe. It was therefore impossible for the world to want a beginning, and improbable for the creatures to be all at once, and yet some to remaine incorruptible, and others corruptible. That the worke was of sixe dayes continuance, is plaine by *Gen.* 2.1. *Exod.* 20.11.

Q. How is the worke distributed?

Partes mundi sunt vel immediatæ perfectæ, vel mediatæ.

A. Eyther into the adiuncts of time, as a worke of sixe dayes, or into the essentiall and integrall parts: as into nature constant, or inconstant; or respecting the agent that gaue all, as well matter as forme, into *Creation immediately perfect, or perfect by degrees.* Gen. 1.1. In the beginning, or very first moment of time, God created heauen and earth. Now by the opposite member in the distribution, largely described in the whole Chapter, we shall be able to vnderstand

stand that which is in silence passed ouer. Earth vpon which wee now tread was made the third day, and therefore cannot be this which was made in the very beginning of the first day: neither can this heauen be that which was made the second day, *ver.* 8. It then remaines by iust consequent to be the highest heauen, which at the very first was made most absolute and perfect. Secondly, the earth that was made at the very same instant, as a matter of all that was afterwards to bee created, beeing all things in power, nothing in act, did from his owne center touch the third heauen in euery point and part of his out-side: and that of necessitie, least any vacuity, or emptines should haue interposed it selfe within the compasse of so great a continent; nature abhorring to yeeld nothing a place within the circle of something. Therefore were these two as companions and friends, immediately made of God in the very beginning of the first day. Further, it is said of the earth, *ver.* 2. that it was *without forme and voyd*; that is, as yet it had neither any essentiall, or accidentall perfection. The Lord afterwards did forme it into the light, the expanse, (improperly called the firmament) the water and the earth. These foure were mediately created of the earth and yet for their formes immediately from God of nothing. Thus was the earth first formed, the highest part of it most apt to receiue *light*, the next *ayre*, the third, the forme of *water*, and the lowest the forme of *earth*. After the earth had receiued this perfection, it was filled in euery part of it with inhabitants, as aboue with starres & foules, below with trees, beasts, and fishes, &c. But of these anone. I insist here to proone by reason that which I iudge most probable and consonant to the truth, not as yet cleerely deliuered, and by many contradicted; I leaue all to censure, according to the euidence I shall giue. My meaning is not to binde any man vnto my opinion, I onely present things, and lay them out, as it were vpon a stall; neither is it meet I grow into choler with any man that giues mee no credite, or dis-likes my ware, that were to play the

Si quis velit potius interpretari illa verba. In principio Crea. de Cel. & ter quasi generalem. complexionem totalis creationis, cuius partes sequuntur specialim, viz. Sex diebus singulæ, totam autem Cels terrique, hoc est creaturæ, fabricam. In principio, id est, non in instanti, sed ab illo instanti quo visum Deo te patefacere, productã, fruatur iudicio suo ego non oblatro.

Pedant. Paſsion witneſſeth, that it is not reaſon ſo to doe, and hee that doth any thing out of headdy paſsion, cannot well doe it out of reaſon. Why ſhould any bee angry with mee, that I am not altogether of his opinion, ſeeing I am not angry with him, becauſe he is not of mine? I haue propounded for my example. S. *Ierome* and S. *Auguſtine* in their diſputations, to whom it was no matter, who gained the day, they would both winne by vnderſtanding their errors. But why doe I thus draw my ſelfe from my taske? *Let truth vphold her ſelfe by mildneſſe, and be promoted by patience.* You haue heard that heauen and earth were made in the very inſtant and beginning of the firſt day. That they are two oppoſite members in the worke of God; and therefore what is properly giuen to the one, muſt not bee giuen to the other. The earth (ſaith the Text) was without forme, and voyd; Heauen then had at the very firſt his forme, and inhabitant, and therefore had the glorious Angels at the ſame inſtant created with it; other places were in time before their in-dwellers: onely the third heauen, and the Angels were concreated; and the reaſon is, for that their perfections were equally of nothing. It could not ſtand with order, after the finiſhing of the third heauen, and entrance made to create of matter, afterward to fall off againe, and beginne to create ſubſtances of no matter. I meane, integrally, for their whole eſſence, otherwiſe, the foure ſonnes of the elements, and ſoule of man were of nothing.

Immediata creatio rerum perfectarum eſt, quæ facte ſunt ex principijs primum in ipſis ingeneratis materiali ſcil. & formali: atque hoc fuit in principio temporis & tanquam in inſtante, hinc principia ſunt inſeparabilia.

Q. What is the creation of things immediately made perfect?

A. *Whereby he made them of nothing with their principles together*, that is, their matter and forme were put together of Almightie God, not ſuffering the one to enter the compoſition before the other. *Gen.* 1. 1. *In the beginning he made*, not giuing the one a beginning before the other. The ſame indiuiduall time was the meaſure of both. Our bodies and ſoules may part aſunder, becauſe in creation, time did ſeparate them, &c.

Q. What

Q. *What followes from hence?*

A. *That they are obnoxious and subiect to the motion of their owne nature onely by the power of God.* No other force is able to worke vpon them, or destroy their beings. *Luke* 12.31. *Math.*6.19,20. 1. *Tim.*6.19. The place and the life therein are both incorruptible, subiect to no alteration, change or mutation. Angels are too quicke and ready in their motion to suffer of any but God, he onely is nimble enough, to meete them, and master them.

Res istæ obnoxiæ sunt essentiæ suæ motui ex solius dei nutu, vt creationi & annihilationi.

Q. *What else?*

A. *That they are onely subiect, in regard of their essence to creation and annihilation,* that is, by the same hand they may be made nothing, as they were of nothing made something. *Isa.*40.15. God can take away his creature as easily as the winde doth a little dust.

Q. *What yet further may be obserued?*

A. *That they are in themselues no wayes lyable to generation, or corruption.* They can neither receiue new formes, or loose their olde; for that matter cannot admit of diuerse formes, which it selfe was neuer depriued of his owne. So complete is the vnion, that the matter hath not so much as the least inclination to any other perfection, then it receiues at the first instant, by the hand of the Creator, and excellencie of his forme. *Math.*22.30. The idle question of the *Sadduces*, concerning mariage in heauen, and procreation of children, is fully answered by our Sauiour, both in regard of the nature of the place, and his first inhabitants. *In the resurrection of the dead, they neither marry, nor are giuen in marriage, but are as the Angels of God in heauen.*

Quia sunt ex principijs corruptis genetis, ergo per se nulli vel generationi vel corruptioni sunt subiecta.

Q. *When were these things created?*

A. *In the first moment of time:* for as they had no succession of time, for the receiuing of their essentiall parts: so God tooke the very first beginning for their creation. The succession of time being left to other creatures, of a cleane contrary nature. Angels are not simply eternall, because they haue a beginning, and yet they are immortall, because nature can neuer seuer their parts, or diuide them asunder.

Perfectio in reliquis ordine post-humat, (vt Tertullianico verbo vtar) sed ista creatione res simul & semel perficiebantur.

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A. *That they are onely subiect, in regard of their essence to creation and annihilation,* that is, by the same hand they may be made nothing, as they were of nothing made something. *Isa.*40.15. God can take away his creature as easily as the winde doth a little dust.

Q. *What yet further may be obserued?*

A. *That they are in themselues no wayes lyable to generation, or corruption.* They can neither receiue new formes, or loose their olde; for that matter cannot admit of diuerse formes, which it selfe was neuer depriued of his owne. So complete is the vnion, that the matter hath not so much as the least inclination to any other perfection, then it receiues at the first instant, by the hand of the Creator, and excellencie of his forme. *Math.*22.30. The idle question of the *Sadduces*, concerning mariage in heauen, and procreation of children, is fully answered by our Sauiour, both in regard of the nature of the place, and his first inhabitants. *In the resurrection of the dead, they neither marry, nor are giuen in marriage, but are as the Angels of God in heauen.*

Quia sunt ex principijs conuenis, ergo per se nulli vel generationi vel corruptioni sunt subiecta.

Q. *When were these things created?*

A. *In the first moment of time:* for as they had no succession of time, for the receiuing of their essentiall parts: so God tooke the very first beginning for their creation. The succession of time being left to other creatures, of a cleane contrary nature. Angels are not simply eternall, because they haue a beginning, and yet they are immortall, because nature can neuer seuer their parts, or diuide them asunder.

Perfectio in reliquis ordine posthumat, (vt Tertullianico verbo vtar) sed ista creatione res simul & semel perficiebantur.

asunder. *Gen.* 1. 1. *In the beginning he made the heauen, &c.* Perfect for forme, and that it might not be voyde, like the earth, filled it with most excellent inhabitants.

Q. *What are the things so made?*

Creatio rerum immediate perfectarum est vel cali tertij vel angelorum.

A. *The third heauen, and the Angels,* Colos. 1. 16. Heauen and all things therein, as thrones, dominions, principalities, powers, &c. were created of the Father by his Sonne. Angels no sooner opened the eyes of their reason, then they saw themselues in skie and highest sphere of happinesse.

Q. *What is the creation of the third heauen?*

Creatio cali tertij vt futurā sanctitatis habitaculi, vbi deus se facie ad faciem conspiciendum prabet.

A. *Whereby it was made perfect immediately of nothing, to be a most excellent place, replenished with all pleasures that belong to eternall happinesse, where his Maiestie is seene face to face,* and therefore aboue all other places, is called the *Habitacle of holinesse,* 2 Chron. 30. 27. 1 King. 8. 30. Deut. 26. 15. Gods house full of excellent *Mansions.* Iohn 14. 2. *Abrahams bosome.* Luke 16. 22. The third and highest heauen. 2 *Cor.* 12. 2. *Psal.* 113. 5. *The habitation of Iehouah, where are fulnesse of ioy, and pleasures for euermore,* Psal. 16. 11. and 33. 14. This onely hath the immooueable foundation, *Heb.* 11. 10. And is as solide as stone, but cleare as Cristall. *Reu.* 21. 11. *Iob* sayes it is strong and firme, as being stretched and spread out to the vtmost extension, and as transparent in brightnesse, as a molten looking-glasse. *Iob* 37. 18. This onely is properly to be called Firmament, as not penetrable by any creature, whereas the other two heauens vnder it are to be passed through by the grossest bodies. This heauen is without all pores, and cannot possibly extend, or contradict it selfe into a larger or straiter compasse: it opens to the very Angels. *Gen.* 28. 12. *Iohn* 1. 51. who though they be able to penetrate all things vnder it, yet are they no more able to enter that body, then they are to passe into one anothers natures. Hence it comes to passe, that the third heauen gines way to Angels, the soules and bodies of men to enter by miracle: God making way by his power, where nature yeelds no passage. This heauen is more firme

and

and solide then the earth, more bright and glorious then the Sunne in his strength,&c.

Q. *What is the Creation of the Angels?*

A. *Whereby he created them at once and together in the third heauen, immediately of nothing, with the greatest perfections of nature, to the end they might praise him together, & become his ministring spirits, and Messengers, as he should haue occasion to send them.* Heb 1.7. He made them for perfection of nature Spirits, and for office, his most immediate Ministers, and for execution, more ready then any flame of fire, *verse* 14. Yea, and so prompt to minister to the heires of saluation, that they are all ready to be commanded, *Iob* 38.7. They are called morning Starres, by reason of their admirable brightnesse of nature, such as the eye of flesh cannot behold, *Colos.* 1.16.

Angeli omnes simul & semel creati sunt, omnesq; sunt spiritus administratorij celebrantes deum.

Q. *With what properties hath he enriched them?*

A. *With the greatest perspicuitie of reason, and acutenesse of wit, libertie of will, strength and speed of motion, that is possible, or incident to created nature.* Matth.18.10. They are said alwaies to behold the face of God: so cleare vnderstandings that they quickly perceiue what God would haue done: yet of some things are they ignorant. *Mark.*13.32. And whatsoeuer they know is by reflection, either of Gods face vpon the glasse of their minds, or the beames of it, as they shine in the creatures, the one is by immediate reuelation, the other, by inquisition and discourse. *Eph.* 3. 10. 1. *Pet.* 1.12. It is true, that Angels see both the face of God, and the face of things, and then the face of themselues, and hence it is, that they know nothing in themselues, but either God reueales it, or themselues doe finde it in the creatures; and by meanes hereof they learne much in beholding God, and his workes; and hauing so neere a presence with his Maiesty, must needs out-strip others that are further off, I meane, in respect of diuine Reuelation. As for freedome of will, it was most excellent by nature, and is now growne better by grace, and hath confirmed them for euer in glory; as for strength and agilitie of motion,

Præditi prima-ria rationis per spicacitate, & voluntatis libertate, summisq; viribus & maxima agilitate.

read

read these Texts, *Gen.*32.2. 2.*Sam.*24.16. 2.*King.*19.35. *Acts* 1.10. and 5.19. and 12.7,8,9,10.

Q. *What are their offices?*

λειτουργικὰ πνεύματα.

A. *To celebrate the praises of God, and to execute his commands.* Dan. 7. 10. *A thousand thousands ministred vnto him, and ten thousand thousands stood before him.* Luk. 1. 19. *I am Gabriel that stand in the presence of God, and am sent to speake vnto thee,&c.* Psal.103. 20. and 148.2. Ready are the Angels,both in their attendance vpon God, and performance of his will,to his creatures. *Psal.*91.11. *Isa.*6.3. *Reu.*7.11, 12. They are as a guard to the Church.

Aug.Enchirid. c.58.quid inter se distent quatuor illa vocabula (throni, dominationes, principatus,potestates) dicant qui possunt, si tamen possunt probare quod dicunt, ego me ista ignorare confideor.

Q. *Where is their speciall abode?*

A. *In the third heauen,* Math.18.10. *Their Angels in heauen,* Mark. 12.25. *When we arise from the dead we shall be as the Angels in heauen,* Psal.68. 17. *The Chariots of the Lord are twentie thousand thousand Angels, and the Lord is among them as in the Sanctuary of Sinai.* They are the proper inhabitants of heauen, and there is of them an innumerable company. *Heb.* 12. 22. Yet their number is not infinite, though to vs it be indefinite.

Iren.l.2.c.15. delirant,&c.

Q. *Are there any degrees of Angels?*

Greg. Nazian. l.3. de Theologia diuinæ sunt voluntates ministræ,&c. hæ obeunt omnia omnibus,& vbique cum ministerij studio, &c. præsentes.

A. Yes,but to determine what and how many, is without warrant from Gods word,for ought I can finde.

Q. *Doth not Scripture fauour their opinion that make nine seuerall orders of Angels?*

Damascen l.2. de fid.orthod.c. 3.Athan. l. de cõmunu:essent. patris filij & Spirit.Christ de ascension.Dom. ad tutelam nostram constituit exercitus angelorum, vt eorũ præsentia dæmonum confringatur audacia.

A. *Col.*1.16. *Ephes.*1.21. and 3.10. S. *Paul* here giueth distinct titles to the inhabitants of heauenly plates. But whether hereby are signified distinct orders, offices, or gifts,it doth not appeare. And whereas it is supposed, that those nine orders are set downe by a disciple of S.*Paul*, it is well proued,that the alledged *Dionysius* is of a farre newer stamp, and baser mettall. Nor can I see how it can agree with Scripture, that the *Seraphim, Cherubim,* and thrones haue neuer any other employment then immediate attending vpon the presence of God, whereas *Heb.* 1. 14. the Angels are said to be *all ministring Spirits for the good of the elect.* Isa.6.6.

CHAP.

CHAP. XIII.

Of the first matter, and foure Elements.

Question.

HItherto of things immediately perfected, what is the creation of those things that were perfected by degrees?

A. *It is whereby he made them of a preexistent matter, or forgoing principles.* They are not immediately composed, but first they haue a matter, and then a forme, and then their owne being, or existing. And as time dis-ioynes these things, so they are subiect to change with time. *Gen.* 1. 2. Out of the voyde and vnformed earth came all inconstant and mutable creatures. 2. *Pet.* 3. 5. The earth that now is, is said to stand out of that *Chaos*, which *Gen.* 1. 2. is called earth, water, &c. This by conuersion is as well the ground of confusion, as of composition. Out of a confusion are they compounded, and may by conuersion be confounded againe into it. *Creatio rerum mediatè perfectarum.*

Q. *What followeth hereupon?*

A. *That they are by nature returnable into their former principles, and so of a corruptible nature.* 2. Pet. 3. 6. *The world that then was perished, being ouer-flowed with the waters*, that is, all that breathed. *Gen.* 7. 22. Euery thing vnder the Sunne passeth away. *Eccl.* 1. 4. And at the last day, the elements, with all their inhabitants shall be destroyed. 2. *Pet.* 3. 10. As it were, a resolution being made into the first *Chaos* againe, as may seeme, what a hell were it for a man to be an inhabitant of that first earth? The holy Ghost testifieth. 2. *Pet.* 3 7. that *the heauens and the earth, which are now, are kept in store, and reserued for fire and perdition of vngodly men at the last day.* Good reason they should be punished where they sinned, and with those creatures they haue abused. A fearefull hell to haue all turned into the first

Chaos,

Chaos, with an addition of the fire of Gods vengeance. As if that first matter were then to bee formed and filled with nothing but the extremities of Gods curses. At the first it was formed, and adorned as a Palace and Paradise for man, then shall it be left as a dungeon and noysome prison, for the torture and torment of all wretched and wicked persons. Onely the third heauen, with the inhabitants thereof, shall then be in blisse and blessed felicitie.

De abditiù timidè philosophandum. Neminem cogimus ad ὁμοδοξίαν: nemo nos arguat ἑτεροδοξίας.

Q. *How manifold is this creation?*

A. It is either of the *elements*, or the *elementaries*. Gen. 2. 1. Heauen and earth were finished with the host of them. All that are placed aboue in the fire, and the ayre, or below in the waters and the earth, are elementaries, being composed out of those foure elements, and are as the host of this inferiour world.

Q. *What is the creation of the elements?*

A. *Whereby he made them of a precedent matter, with their formes, immediately of nothing.* That is, the matter, or earth without forme, receiued into euery part and portion of it a simple formation, without all mixture, yet so, that it was formed into foure bodies, essentially distinguished, which are most simple, as hauing nothing in them but one common matter, with foure distinct formes, immediately created of nothing: hence they are in themselues the greatest opposites, as fire to water, and ayre to earth. The maine opposites are fire and water, which stickle and striue together, and are moderated and compounded by the two other. When water would quench the fire, earth steps in and helpes to abate his moysture. And when fire would dry vp his moysture, ayre secondeth the water, and prepares a radicall moysture to feede the fire a little longer. When the coldnesse of water takes off the edge of heate, then ayre with his mild heat helpeth his fellow. And when fire ouer-masters the coldnesse of water, then earth checkes him, and abates his fury, whence arise all elementaries, receiuing the common matter, and formes of the elements, much abated and moderated, after their striuing and strug-

ling

ling together, and therefore are not so vehemently opposite and contrary in themselues. *Gen.* 1. 3. *Let there bee light*, which was the first simple forme that was put into the common matter, *ver.* 6. Let there be an *expanse*, or *spreading*, which was next added to light, as his fittest neighbor, *vers.* 9. Let there be *gatherings*, or *waters*, which contained the third simple forme, & came as next fellow to the ayre; for so God had appointed, that by placing it betweene two great aduersaries, it might be a friend to both. *verse* 9. *Let the dry appeare*, which comes lowest in ranke, and gaue the matter the fourth simple forme. Thus heat and cold, moysture and drinesse, did runne through the first common matter, which intertaines them all, and giues them leaue to diffuse themselues one into another, for further mixture and composition.

Q. *But may these things be handled in Diuinitie?*

A. Yes, because, *we so farre speake of them as they conterne creation*, which is proper to this Art. And our rule is this, that where Creation endeth, nature beginneth; and generation succeeds it, as in imitation of Gods first composition. God by his omnipotent hand giues to euery thing his being, and then sets it a worke, by his owne nature and vertue. *Aristotle* knew a first matter, but he confesseth, he had it from *Plato*, and he from the *Ægyptians*, and they from *Moses*. Yet he erred in many things, for want of Diuinitie, beginning onely with nature, where creation had ended his worke. First, he was ignorant that the first matter was of nothing. Secondly, that it stood certaine houres without a forme. Thirdly, that all the formes it receiued were immediately of nothing. Fourthly, that all this was done in time, and that there was nothing in the world eternall, but the maker of it. *Gen.* 1. 1, 2. The earth was a subiect of contrary formes, and therefore pre-existent.

Q. *What is the first matter of all inconstant things?*

A. *It was a thing which God made of nothing in the beginning of the first day, without forme and voyd, and so by his spirit miraculously sustained it for a certaine space.* Gen. 1. 1, 2.

Q. *What*

Q. What followes from hence?

A. *That of it selfe it is permanent,* for being immediately of nothing, it hath no power to worke vpon it, but the same that made it, therefore God alone can turne it into nothing, from whence he brought it, and this is the reason why the first matter, and foure first formes are not resolued, though all things may be resolued into them. For in generation and corruption, as they begin here to take new formes, so here they leaue them againe. And death, though a priuation of life, yet it hath no power to annihilate his contrary, and therefore, as nature begins where creation ends, so creation at the last day will begin againe where nature hath ended. I meane, in our resurrection, euery man receiuing againe those very peeces of the elements whereof he was made. *Iob* 19.27. 2. *Cor.* 15.35,36,37,38,&c. the very seed that is sowne, dyeth and riseth againe, out of those very elements into which nature resolueth it, springeth it againe.

Q. When was it made?

In ipso item temporis principio, hinc est dei nutu mobilis, eius tamen motus per se nullus, estque cum cælo tertio & angelis coetanea, & ipsa sui ea alia.

A. *In the first beginning of time, or the euening of the first day,* hence it is co-eternall, and of the same time and age with the third heauen, and the Angels. *Gen.* 1.1. And the reason was, to hinder a vacuitie in the large space and compasse of that highest heauen. The parts whereof would sooner haue fallen together, then haue admitted nothing to stand within their circle. For nothing, and euill, are cousin germans, and equally opposed to the being of any thing, rather would perfection haue imperfection his next neighbour, if so be, it haue a being from God, then to permit nothing to lodge in his bosome. And therefore what a degenerate thing is man, to admit euill for his best companion?

Q. What kinde of creature may we tearme it to be?

A. *Something potentially, nothing actually.* It was all things, and nothing. A matter for all, yet nothing in forme. It is called earth, and water. *Gen.* 1.1,2. And so it was fire and ayre, &c.

Q. What

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Q. *What be the kinds of elements?*

A. *The higher and hotter which make one globe, or the lower and colder which make another.* So that all the world is folded vp in three seuerall globes, one comprehending another. The diuine globe of the third heauen, in which God is said to sit. *Psal.* 2. 4. as a place of blessed rest. The second is the etheriall, or skie globe, containing those glorious lampes, and burning torches, by whose light and brightnesse all this inferiour world is comforted; and vpon this heauen the Lord is said to ride. *Psal.* 68. 4. in regard of his swift motion and expedite manner of working. The third and inferior globe, which is but as a point to the rest, is the earthie and watery sphere, and the Lord is said to sit vpon the very circle of it. *Isa.* 40. 22. And to shake the wicked out of it, as it were, by a canuase, or as a man tumbles a thing out of his lap. *Iob* 38. 13. Thus is God in all the globes of the world, no where included, no where excluded, he is in their circles, and vpon their circles, disposing all things as he pleaseth.

Elementa sunt vel sublimia vel infinia illa constituunt cælum illum secundum, hoc primum; hæc vnum globum faciunt, &c.

Q. *What are the higher and hotter elements?*

A. *Whereby they were made with formes, more actiue and stirring*; and therefore hotter and higher then the rest. Hence in regard of leuitie and grauitie, heauen is said to be aboue, and earth below. *Exod.* 20. 4. Much matter and little forme makes creatures waightie; whereupon wee see in our selues, that man-hood consists not in the bulke of the bones, but in the mettall, and spirits. So that we may truely say, that the elements aboue, are formall, and they below materiall.

Elementa magis formalia.

Q. *What are the kinds of the more formall elements?*

A. *The fire, and the ayre*, stiled by the holy Ghost, *light* and *expanse*, or (as it is called) Firmament. *Gen.* 1. 3. 6.

God naming them by that which is moſt ſenſible to vs, and in them moſt proper, as light is to fire, extenſion and expanſion to the ayre. For ayre by reaſon of his moyſture doth more dilate, and diffuſe it ſelfe, then fire, though that be the thinner, and more ſubtile ſubſtance.

Q. *What is the Creation of the Fire?*

A. *Whereby God made it in the top and higheſt part of the firſt matter, with the moſt actiue and working forme, ſo that it is moſt hot and light*; therefore in the higheſt roome, and becauſe of his ſhining, is called *Photiſticos*. With ſuch violence is the fire deiected, that it ſtrikes into the bowels of the earth, and bottome of the Sea; as may well appeare by the generation of ſtones and fiſhes. Metalls, which are ingendered in the earth, ſhew that fire hath beene there, otherwiſe ſhould we neuer haue gold ſo purely purified, and concocted. Hence Philoſophers attribute the engendring of gold to the *Sunne*; of ſiluer, to *Iupiter*, lead, to the *Moone*, copper to *Mars*, &c. Likewiſe pretious ſtones could not bee ſo reſplendent and glorious, if it were not for the worke of the light, or fire, that penetrates into their ſeuerall places and veines. *Gen.* 1. 3. Let there be light. *Gen.* 11. 31. *Abraham* is called from *Vr*, *of the Chaldees*. The citie hath fires name, becauſe they worſhipped it. Hence wee read [*Suidas in Canopo. Ruffin. hiſt. eccl. l.* 2. *c.* 26.] that the *Chaldæans* challenged all other gods of the god-leſſe Heathen, to fight with their God: an *Ægyptian* encountered, and ouercame them thus: He cauſed his *Canopus* to bee made full of holes, ſtopped with waxe, and filled with water being hollow in the middle. The *Chaldæans* put vnder their God *Vr*, or fire, and the waxe melting, opened a full quiuer of watery arrowes, that cooled and quenched their deuouring God, &c. 2. *Corinth.* 4. 6. *God is ſaid to make the light ſhine out of darkeneſſe*; that is, after the firſt night he made it of that matter which was couered with darkeneſſe.

Q. *How did the light deſcend from aboue?*

A. *For three dayes, by the power of God alone, afterwards*

by

by the Sunne, Moone, and Starres, which were set of God in the element of fire, *Gen.* 1.4. *God diuided the light from the darkenesse,* vers. 14. *Let there be lights in the firmament of heauen, to deuide the day from the night, &c.*

Q. *What is the day?*

A. If we speake truly and properly, it is the time of the Sunnes remaining aboue the *Horizon,* or visible part of the world. Some, whom I am willing to follow as farre as reason guides, doe hold opinion, that light naturally ascendeth, and violently descendeth by a kinde of repercussion made by the Sunnes body and motion, then accordingly we may define the day to be the time wherein the light is turned downeward, or reflected vpon the lower parts of the world, and so by condensation shineth. But others iudge that a new deuised way. For, first, Light in its owne nature cannot bee said to ascend or descend onely, but transfuseth it selfe equally and spherically in all dimensions from its owne center. Secondly, if the shining of the Sunne be nothing else but the reflection and beating backward of the ascending beames of the whole skie, or element of fire, surely the Moone would alwaies seeme full, as the Sunne doth, being that this ascending light, must needs in like manner meete with the thicke body of the Moone, and suffer repercussion from it. Thirdly, though light were made visible in the manner imagined, yet the day cannot properly be defined, the time wherein the light is reflected by the Sunne vpon the lower parts of the world, for this is done perpetually, and so we should haue no night. In this therefore I leaue my reader to his owne choice, that he may vse his owne eyes to discerne day-light.

Q. *Who gaue the name thereunto?*

A. God himselfe called it *Iom,* which signifieth *Stirring,* because *he made the day for man to trauaile in.* Psal. 104. 23. *When the Sunne riseth man goeth forth to his worke.* Gen. 1.5. He called the light day by a Trope, putting it for the time wherein it is the cause of the day.

Q. *What is Night?*

A. If wee giue way to euident reaſon, and experience, we muſt needs acknowledge the night to be nothing elſe, but the ſhadow of the earth, that is, the priuation of light made by the earths thicke body, intercepting and cutting off the Sunne beames. They that are of the foreſaid new opinion, define night to be the time wherein the light returneth vpward, aſcending backe againe to the place where God firſt created it: which is thought to be a groundleſſe inuention, both for the reaſons aboue ſaid, as alſo for that in this deſcription, there is no efficient, or materiall cauſe implyed, which ſhould make the light returne vpward, and aſcend backe againe. Laſtly, there is no reſpectiue difference made of the diuerſe parts of the globe of the earth. Whereupon, it may be ſuppoſed, that he that made this definition, did not conſider the earth and heauens to be ſphericall, and ſo to make viciſsitude of day and night in the moiety of the earth.

Q. *How called God the Night?*

A. He called it *Lailah*, which ſignifieth reſting, becauſe he made the night for man to reſt in.

Q. *How did God order theſe things?*

A. He appointed them to keepe their courſe, making a ſeparation betweene them, ſetting them, as it were, their limites, which they might not paſſe. *Gen.* 1.4.

Q. *What is this ſeparation?*

A. *The ſeparation betweene the day and the night is the euening, betweene the night and the day, the morning.* Gen. 1. 5. Euening ſeparates by darkneſſe, morning by light. So that the one diſ-ioynes the day from the night, and the other the night from the day. Onely the firſt euening ſeparated not, becauſe the light was then vncreated: yet was it of God appointed euen then as apt to ſtand betwixt light and darkeneſſe. And thus from the euening & the morning was the firſt day finiſhed, conſiſting of 24. houres. In the firſt euening were heauen and earth created: and in the firſt morning, the light, or element of fire. The obſeruation

tion of time will keepe vs from that foule confusion about heauen and earth: which are so frequently expounded of the workes that followed vpon other daies.

Q. *What is the Creation of the ayre.*

A. *Whereby God made it in the next part of the first matter, most moyst, and of a diffusine, or diffluent nature, spreading abroad both for impletion and separation.* Psal. 104. 2. *He spreadeth the heauens like a curtaine:* that is, the ayre, (for he had spoken of the light before) which is further called a superior chamber, very spatious, and containes (as it were) a beame for the hanging of the clouds. For water is naturally cold, and therefore gathereth it selfe together in the middle region, and by helpe of the ayre is held vp, which maketh a partition betwixt those waters that are congeled aboue, and that are fluide and floating below. *Gen.* 1. 7. for the cloudes hang by vertue of cold, both in the place, and of that which is in vapours, being watery, and ascending by the violence of the Sunne beames redoubled, which when they returne single, leane their vapours behind them, which are held by the place, till the fire and light returning dissolue the bands, and send them downe againe in raine, or some such like moyst Meteor. *Iob* 38. 31. *Canst thou bind the sweete influences of Pleiades? or loose the bands of Orion.* This is nothing but the heat and cold that rules in the ayre, and earth, when these brumall, or æstiuall starres are most to be seene in our hæmisphere. *Orion* is seene all night in the moneth of December, and so on, till the Spring, lesse, or more. The *Pleiades* begin with the Spring, and last till Autumne, when *Acturus* takes place. *Iob* 9. 9. So then as cold bindes vp all in Winter, because of the Sunnes absence: so heat looseth againe, when the Sunne returneth in the Spring. And as below, so aboue, cold knits the clouds, and heat breakes their knots.

Aer sicut pellis extensus, qui facturus separationem inter aquam superiores & inferiores, & a deo vocatur שמים *succedente vesperi & aurora, factus est dies sine νυχθημερῳ secundum.*

Q. *How called he it being made?*

A. By the name in Hebrew, *Shamaim*, which signifies, there be waters, sealing thereby the office in deuiding betwixt the two waters. *Gen.* 1. 7, 8. Hence it comes to passe

that raine water is farre more fruitfull to the earth then any other, becauſe it brings downe with it much ayery moyſture, which is fatter then leane water; and we ſee by experience, that one ſhower is better then much watering.

Q. *When was it made?*

A. *In the ſecond 24. houres,* God taking (as it were) a whole day for that which was equally capable of light and darkeneſſe. *Gen.* 1. 8. *So the euening and the morning were the ſecond day,* by an equall ſucceſsion of light and darkeneſſe. 2. *Cor.* 4. 6. God in the firſt day made light to ſhine out of darkeneſſe, when there was no capable ſubiect for the receiuing of it; now he ſtayes a whole day of 24. houres, for light and darkeneſſe to come and goe in a proper ſubiect. Oh then how ſhould wee truſt this God to ſhine in our hearts, euen when we are moſt vncapable?

Q. *What is the creation of the colder elements?*

Elementa magis materialia.

A. *Whereby he created them with formes leſſe actiue, and therefore colder;* theſe elements are clogged with more matter then forme, and therefore the action of them is much hindred. *Iſa.* 1. 2. *Heare, O earth,* the dulleſt of Gods creatures is brought to conuince man of diſobedience, which ſhould be the moſt forward.

Q. *What are they?*

A. *Water and earth.* Gen. 1. 9. *Let the waters be gathered, and let the drie appeare.*

Q. *What is the Creation of the water?*

A. *Whereby it was made in the lower part of the firſt matter moſt cold and moiſt.* His cold appeares to be greateſt by his gathering, and his moyſture in this, that it is fluide, and of a ſpreading nature, yet much inferiour to the ayre, as may appeare by putting our hands into oyle and water, as likewiſe by pictures, which hold their colours the longer, for that they are laid in oyle. Now becauſe water ſooner dries vp then oyle, it is plaine, that ayre which is predominant in oyle is moyſter then water. *Gen.* 1. 9. *Let the waters vnder the heauen be gathered together,* this is done by the cold of them, and therefore no wonder to ſee the Seas tumble together.

Q. *How*

Q. *How is this water diuided?*

A. *Into the waters aboue, and the waters beneath,* Gen. 1. 6. And it is probable, that both these waters met together in *Noahs* flood, *Gen.* 7. 20. with 11.

Q. *What meane you by the waters aboue?*

A. *The clouds, and whatsoeuer water is aboue in the ayre,* Gen. 1. 6. Psal. 104. 3. and 148. 4. For as cold gathers them below, so aboue, &c. and may very well be called Gods hotels, as containing all those gatherings, *Iob* 38. 37.

Q. *What meane you by the waters beneath?*

A. *The Sea, and all the waters here below.* Psal. 33. 7. *He gathereth the waters of the Sea together, as vpon an heape, and layeth vp the depths in his treasure.* Psal. 104. 6, 7, 8, 9. Iob 26. 12. and 38. 8, 9, 10.

Q. *What is the proper place of the water?*

A. *To be next vnder the ayre, and next aboue the earth:* yet their proper place by Gods appointment is to keepe within the earth, as in a cesterne, and that not by a miracle, but by a law of nature; for the word *gather*, comes of *Kavah*, and passiuely signifies a confluxe of waters. God therefore bidding the waters caue, did first make them a Cesterne in the bowels of the earth, and that was by the ascent of the mountaines, and descent of the valleyes. *Psal.* 104. 8, 9. Hither at Gods rebuke they caue and gather themselues, by their coldnesse, which is of a congregating nature. Hence it comes to passe, that we haue the purest fountaines at foots of hilles; and that often out of their sides great store of waters haue broken forth, to the destruction of the inhabitants. *Gen.* 7. 11. At *Noahs* flood all the fountaines of the great deepe were broken vp; which may very well be vnderstood of the bursting of the mountaines, to let in the waters. Againe, from the Seas come all the sweet Springs that run betweene the mountaines, and water the valleyes. *Psal.* 104. 10, 11, 12. which as it were, sweating, through the bodies of the huge mountaines, are purged of their saltnesse, and leaue behind them what they had contracted by the continuall working of the

Sunne beames, and their owne agitation in tossing too and fro. Againe, for the fluxe and refluxe of the sea, which is nothing but the rising and falling of it, the one being violent, and the other naturall, is easily vnderstood by the cause of both. The fluxe, or tyde is violent, caused by the Starres, more especially the Moone, whose heate being weaker then the Sunne, hath her beames returned with greater opposition, yet preuailing, as being more actiue then water, gets vp her fumes and vapours, and with them lifts vp the water, and carrying them after her, makes the water follow her, and so they thrust forward the water that is before them, vntill they be cleane gotten out of the Sea, and then the water fals againe of it owne accord, and the refluxe, or the ebbe is naturall, moysture and coldnesse making it runne downeward. Thus the Lord keepes the Seas in a perpetuall motion, least by standing they should corrupt, to the destruction of the whole earth. It is not altogether to be neglected, which is said of Starres, in affecting our bodies. For all the Starres worke by a kinde of heate, or light, which is all the influence I know to be in or from them, whereby they cannot of themselues otherwise hurt, or heale, but according to their temper and degree of heat. As for example, *Saturne* sends downe a weake heat, and raiseth fumes from pooles of water, and dunghils, and carries them vp into the cold region of the ayre, being able to bring them no higher; and so they affect the ayre first, and then our bodies by it with cold and drinesse, two enemies to life, consisting in heat, and moysture; *Ergo*, they say, it is *fatall* to be borne vnder his regiment; and to sucke, as it were, our first breath from him. Hence fabulous Poets faine him eating a childe. Onely a better Starre, which they call *Iupiter*, by his heat and breath, as with a stone chokes him. This Starre is brighter then the other, and more solide to cast downe his beames; hence from him comes a greater heat, and raiseth vp more vapours from *Meeres*, which are more sweet and pleasant, &c. *Ergo*, to draw our first breath vnder such a planet they count

ecant wholesome, and a prognosticke of good fortune. *Mars*, another planet, of a reddish and fiery nature, turneth downe more solide heate and fire, and inflames the fumes and vapours it raiseth, and therefore they deeme such as draw in the first ayre, vnder such a constellation, shall afterward prooue men of a word and a blow, &c. The *Sunne* being of the greatest strength, is able to fetch vp vapours from the bottome of the Sea, and lowest bowels of the earth, and turne them into the nature of ayre, making them, according to their matter, pleasant, or pernicious. As fumes of gold and precious stones may bee cordiall; of other Mineralls, like deadly damps that Metallists often meete withall. *Venus* like *Iupiter* raiseth vp vapours, which falling in the night, cherish, and nourish plants, and so is sayd to be fruitfull, and the mother of offspring. This I thought good to deliuer as my opinion concerning the operation of the starres, being farre from these groundlesse speculations of Astrologers, who dreame of I know not what influences, wheras the starres are rather meere instruments of sending downe light or heate, and accecording to their seuerall compositions and placing in this element, send downe a greater, or lesser quantitie of heate, the quality being all one and vniforme to it selfe, as I suppose, which I the rather imbrace, because it easeth nature of a great many implicate varieties in her celestiall workings. Wherewith she is burthened by the most receiued Philosophers. Surely for my part in contemplating the workes of God, I shall alwaies leane to that renowned rationall Maxime, that causes and agents are not to bee multiplyed without necessity, and that Nature must bee maintained to worke *per pauciora*. But to returne to our former discourse, the spouse Christ in the Canticles sayes his lockes are full of the dew of the night, shewing that the Moone hath not the same regiment ouer the night in regard of heat, that the Sunne hath ouer the day. And Physitians teach, that it is dangerous to sleepe with our heads in the Moone-shine, for feare of the moyst distempers of the

braine.

braine. And we see in the lunacie, that the frantick and mad moode followes the seasons of the Moone. So that something is to be giuen to the Starres, and yet no more then is to be wrought by the naturall quality of heat.

Q. *What is the Creation of the earth?*

A. *Whereby he made it in the lowest part of the first matter, most dry and cold.* It is not the coldest element, though it be most remote from the fire; for, in the reflection of the Sunne-beames it is the strongest of all other, and therefore it is neuer the colder for the place of it. Now in the reflexe of the heate, the earth is most capable, and to bee made the hottest. It is therefore most dry, and lesse cold then the water; as may appeare by the property of gathering, *Gen.* 1.9. Let the dry appeare.

Q. *How called God the earth?*

A. *Erets*; which signifieth, hardnesse, or to be trampled vpon, sealing thereby the office thereof, which was to sustaine the creatures that should goe thereon, *Gen.* 1.10. As to be a fit habitation for man, and other creatures. *Ps.* 115. 16. It is said to haue the Sea for his foundation, *Psal.* 24. 2. *and* 116. 6. Yea, to be made out of the water, and to consist in it. 2. *Pet.* 3.5. God would haue *Iob* admire at the laying of this foundation. *Iob* 38.3,4,5,6. Elsewhere it is sayde to haue no foundation. *Iob* 26.7. Onely to hang in the midst of the world by the power of God immoueably. *Psa.* 93.1. *and* 104.5. *Isa.* 40. 12. *and* 42. 5. *and* 44. 19. *and* 48. 13. The truth is, the earth is made of God to rest in his proper place, and hangs not by any miracle, but by Gods ordinary power, working as in other naturall causes, and susteining them. Nay so necessary is it that the earth should hang in its place, that if it should fall lower, it should thereby ascend higher (as Philosophy well demonstrateth) which were indeed a confusion, rather then a miracle. And therefore most naturally and immoueably it poyseth it selfe by his owne waight; yet the ascending of the earth, to make way for the Sea, seemes to lye vpon the very waters, and to be vpholden by them, and so appeared by Gods commande-

mandement from vnder them, and now to stand in them.

Q. How called God the waters beneath?

A. *Iammim*, Seas, *Gen.* 1.10. because there was the collection of many waters, all riuers running into it. *Eccl.* 1.7. We see many great riuers, which at the first rising out of some hills side, might be couered with a Bushell; which, after many miles fill a very broad channell, and drawing neere to the Sea, doe euen make a little Sea in their owne bankes. *Iam* signifies the west, because the Seas flow from that way, as some suppose.

CHAP. XIIII.

Of the Elementaries.

Question

WE *haue heard of the elements, what are the elementaries?*

A. *Whereby God made them of these foure elements, by a mixture.* Gen. 1.11. *Let the earth bring forth, &c.* This was impossible without heat and moysture, therefore other elements were in the composition, as may appeare by the resolution of plants, out of which water & spirit is to be distilled, &c. The mystery of this mixture may thus be conceiued. First, water being of a running nature, is stayed by earths drineſſe. Secondly, earth beeing dry in the highest degree would destroy waters moysture, beeing not answerable to his quality in the same degree, therefore ayre comes in and takes part with water, to moderate his excessiue drineſſe. Thirdly, the coldneſſe of water and earth together would easily extinguish the heat of the aire, except fire, the greatest champion should step in and helpe the ayre against them both. And those all foure beeing closed together, fight it out, vntill the quarrell bee taken vp by euery one yeelding a little

a little to another, and remitting their forces, vntill they all meete louingly together in the same elementary compo-sition, which is as a compound of them all. But you will say, this is rather Generation then Creation, and therefore a confusion to bring it amongst diuine precepts. I answere; The action of euery creature is but an imitable genesis, or correspondent work-manship to Gods; and therefore in euery thing, the first course is extraordinary, God shewing the creature his way of imitation. Therefore all the elementaries were made of God, though hee gaue commandement to the elements to bring them forth.

Q. How diuide you these elementaries?

A. They are either *animate*, or *inanimate*, things with life, or without life: God shewing himselfe by his worke, to be both life and being. Now because God proceedes to perfection, let vs first see the more imperfect elementaries.

Q. What are the inanimate elementaries?

A. Whereby they were made out of the element without parts, that is, a body and a soule. I confesse, some dispute is about *Mineralls*, which containe in them excellent spirits, and are found very viuificall in cordialls: but yet this is no proper life, neither will it follow, that they haue a negatiue life, because they seeme to grow; for, that is onely by addition of matter, and not a liuely extension of the same matter by a springing life, increasing to his full perfection, &c.

Q. How are they diuided?

A. They are either *Meteors*, or *Mineralls*: for so it comes to passe, that these things which haue onely a body and no soule, are either of elements well ioyned together, or else of such as hang very loosely together, and are easily shaken asunder: these things are passed ouer in silence by *Moses*, and might well bee left out heere, saue onely that God doth wonderfully set forth his glory, euen by the weakest workes, and those that are worst tyed together in their composition. Wee will therefore stay a little

in

in the handling of them; for their knowledge shall be both pleasant and profitable.

Q. What are the Meteors?

A. All such things as are mixed of the foure elements imperfectly. Gen. 1. 6. Of this kinde are the waters aboue. *Gen.* 2. 5. & the raine that descends from them. *Psal.* 148. Clouds, fire, haile, snow, winde, and vapours are called vpon to prayse the Lord, because he created them. What maruells doe we meete withal in this head of creatures? the clouds, the bottles of raine, vessels as thin as the liquor which is contained in them: there they hang and mooue, though weightie with their burden. These the Lord maketh one while as some ayery Seas to hold water: another while as some ayery Furnaces, whence he scattereth his sudden fires vnto all the parts of the earth, astonishing the world with the fearefull noyses of the thunders eruption: out of the midst of the waters aboue he fetcheth fire, and hard stones. Another while he makes the clouds as reflecting or refracting glasses wherein the Sunne lookes and shewes his face in the varietie of colours which hee hath not; there are the streames of light, blazing and falling Starres, fires darted vp and downe in many formes, hollow openings, and (as it were) gulfes in the skie; bright circles about the Moone, and other Planets, Snowes, Haile, &c. Here might I discourse of a world of wonders, to the astonishment of the readers: but I must remember my Model, which is to speak of Creation, and not the generation of things; for as the one belongs to Diuinity, so the other to naturall Philosophy. And I take it that Meteors were rather generated of the foure elements, then created: though in all wee are to admire Gods hand, though we cannot search out his action. But if God lend life, as I desire first to acquaint men more fully with the knowledge of *Iehouah-Elohim*; so after with their workes. And Creation, according to *Moses* description, will yeeld the exactest and diuinest Philosophy.

Q. What

Q. *What is the perfect mixture?*

A. *Whereby the bodies of things are more closely vnited, and produced according to the predominant element, not hanging by violence out of their proper elements, but duely placed of God in their proper places, whereby the first matter is filled and adorned.* God himselfe supplying that voyde and vnformed masse, with foure formes, and infinite varieties of creatures out of their compolition and mixture. They which lie the loweſt, and doe adorne the bowels of the earth, wee call Mineralls; and they are either Metalls, or Stones, the one hath water predominant in it, the other earth; and they are both precious, and baſe, purer, or impurer. And it is to be wondered at, that man treading vpon theſe Mineralls, ſhould not learne to contemne them. They lie furtheſt from heauen, and the beſt of them are in *India*, ſurtheſt from the Church. It is (as we haue ſaid) that which *Midianitiſh* Camels carry, that Indian ſlaues get, that ſeruile Apprentiſes worke, that greedy Iewes ſwallow, worldlings admire, and Ruffians ſpend: and yet wee cannot eſteeme of it as the meaneſt of Gods creatures, far inferiour to aſpire of graſſe. *Adam* had them in the firſt Paradiſe. *Gen.* 2. 11, 12. In the ſecond we ſhall not need them. *Iob* 28. 1, 2, 3. 5, 6, &c. There may you ſee how God hath placed them, and how we come by them. And ſo ſubiect to ſin, as God made a law to haue them purified, before hee would haue them vſed. *Num.* 31. 22, 23, &c. Hence it is abominable of theſe things to make Idoll gods. *Ezek.* 16, 17. *Ioel* 3. 5.

Q. *What are the elementaries with life?*

A. *Whereby they were created of a body and ſoule*; for life is nothing but the act of the ſoule vpon the body: and the ſoule, ſaue onely the reaſonable, is compounded of the foure elements, and is nothing but the temper, and Spirits of them, or that which is moſt formall and actiue in them. Hence fire and ayre are moſt predominant in theſe ſpirits; for, as by extraction we haue the ſpirits of things taken frō the maſſe and body, by reſolution of the compoſition: ſo, in the

the composition, those spirits were as the soule of that liuing thing. Wine is pressed from the grape, which is the fruit of a vegetable plant: and because it carries away with it the more formall elements, and leaues the grosser and more materiall behind, wee say it is generous and full of Spirits: yea, and out of this againe by Art are taken the Spirits of wine, which are very liuely, and of a quickning nature. In all plants, Ayre is most formall; and therefore the vegetatiue life consists most in moysture, and the spirit of it: but in the Sensitiue and Motiue life, fire, and the spirit thereof is most predominant. These Spirits which are the soules af Plants, and Beasts, are but the band, or tye of the reasonable soule and body: hence death in man is nothing but the extinguishing, or consuming of these Spirits: for as this claspe vnlooseth, or knot vntieth: so body and soule separate asunder. Agues they consume these Spirits within our bodies, and so consequently kill vs: colds and watery distempers doe not so much waste as weary and tyre them, and at last extinguish them as a brand in a puddle of water. *Gen.* 1 20, 21. 24. 28, &c. we read of life; and *Gen.* 7. 22. wee heare how God extinguished the same againe.

Q. What are the kinds?

A. *Either such as liue a single life, or a compound life.* Some creatures haue their Spirits, or Soules from some one element formally, others from more. As for example, all Plants liue most by the Spirit and moysture of the ayre: Starres of the fire, men and beasts by both. They grow by the one, haue sense and motion by the other. *Vita simplex, magisque composita.*

Q. What is this single life?

A. *Whereby hee made some creatures to liue by the formall and actiue Spirits of some one element.*

Q. What are their kinds?

A. *Plants and lights*, the one with a growing and springing life, the other with a stirring or moouing life. *Gen.* 1, 11, with 14. The first being more imperfect (as ayre is lesse formall then fire) is first handled. *Vegetantia, mouentia.*

Q. What

Q. *What is the Creation of the Plants?*

A. *Whereby the earth brought them forth with a ſpringing life onely.* Gen. 1. 11, 12, 13. They were compounded of the foure elements, but the earth doth predominate, or beare rule in the body; as ayre doth in the Soule: and euery thing is placed in that element which beares greateſt ſway in the body, or materiall ſubſtance of it.

Q. *How were they created?*

A. *According to their kinds, yeelding ſeed, both the leſſer and greater:* the leſſer, as graſſe, hearbs, flowers, and ſhrubs: the greater, fruitfull trees, and the reſt without fruit. All which the earth brought forth by the commandement of God; and as it is the mother and breeder of them: ſo is it the Nurſe and foſter-mother of them euer after. *Gen.* 1. 14. The act of the ſoule in plants, is vegitation: and they haue as it were, a mouth to draw nouriſhment, and prepare it for the ſtomacke, and a kind of liuer and heart for concoction. Now this facultie to nouriſh, hath foure companions to waite on it. Firſt, Attraction, the Spirits drawing a portion to euery part. Secondly, Retention, whereby the part keepes and holds what it hath gotten. Thirdly, Concoction, to digeſt and conuert what it hath gotten into it ſelfe. Fourthly, Expulſion, whereby it reiecteth and eiecteth whatſoeuer is ſuperfluous. Now the ſeed is an excrement of the laſt concoction, and therefore is from the aſſimulation of the nouriſhment, which makes it like euery part. Hence from ſimular parts, it begets ſimular parts; and out of ſo little a part being full of ſpirits, are begotten all other creatures. In ſeed and food conſiſts all vegetable life, and a hurt in either is dangerous, and often deadly. From nutrition proceed augmentation and generation; the one for extenſion of the ſame thing, the other, for preſeruation of it in others. Extenſion is by heat, hence females are leſſe thē males, becauſe their heat is leſſe, though often they haue more moyſture. Generation, is by ſeed, which receiues from plants, and all other things, the ſoule and ſubſtance of euery part. Hence it is able to giue the

kinde

kind that yeelds it. And therefore the Lord ſayes euery Plant yeelding ſeed after his kind. *Gen.*1.12. Teaching vs thereby, that the ſeed vertually, and potentially, anſweres the creature in euery part and member of it.

Q. When were theſe made?

A. *The ſame day wherein the waters and earth were created* Gen. 1. 13. And ſo by ſucceſsion of an euening and morning, was there a third day, or 24. houres. In creation of the elements, God began in the top of the matter: but in the elementaries he began in the bottome, firſt creating the Mineralls, and then the Plants. For God is a God of order and ſo paſſeth on in his worke from imperfection to perfection, I meane, where there is a ſucceſsion of parts, otherwiſe God begins with the beſt firſt. For the Lord did not in the vniuerſe, as men doe in building, take firſt in the earth to lay the foundation, and adde the roofe laſt: but hee firſt laide on the roofe, and laſt of all came to the foundation. Firſt heauen, then fire, next ayre, and laſt of all water and earth. Yet beeing the God of Art, followed an exact methode in all; for beeing come to the earth, hee firſt makes things ſpring, then mooue, after ſpring, mooue and walke by ſenſe. Laſtly, as an Epitome of all the reſt hee comes to man, which growes, mooues, walkes, and aboue all the reſt, liues by reaſon.

Q. What is the Creation of the lights?

A. *Whereby he made them in the element of fire, with a motiue life to run round, that they may bring light vpon the earth, and ſeparate betweene day and night, and bee for ſignes and ſeaſons, dayes and yeares.* Gen. 1. 14, 15. Iob 38. 31, 32, 33. Pſal. 8. 2. 4. Pſa. 19. 2, 3, 4, 5, 6, 7 & 136. 7, 8, 9. Ier. 31. 35. Amos 5, 8, &c. They that bring *Moſes* to *Ariſtotle*, laugh at this leſſon. Stars to liue is againſt reaſon, for they are not nouriſhed, neither do they increaſe or generate, &c. I may reply againe vpon Diuines from *Moſes* by a probable argument they were created after liuing things, therefore they haue life, &c. *Ariſt.* obiection is eaſily anſwered. Life conſiſting in the moyſture of aire is to be nouriſhed; not in the

Mouentia ſunt luminaria, in expanſo ignis collocata; quæ feruntur motu proprio ſimplici ab oriente in occidentem, ad deferrendam lucem ſupra terram, & ad ſeparationem faciendam inter diem & noctem, porro ad ſigna & tẽpora, tẽpeſtates, dies & annos.

ſpirit of fire. Animall ſpirits if they were not generated of the vitall, and daily reſtored by them, they might liue by their fiery nature, as well as ſtarres. Let this then be granted, that all elementary ſoules, are either the formall ſpirits of the ayre, or fire: and then ſtarres hauing the one and not the other, may liue without nouriſhment. The influences of the Starres are as vitall as the animall ſpirits in man, and both comfort and beget life. Againe, their motion ſhewes they liue, for nothing is of it ſelfe mooued from place to place without it. Scripture euery where teſtifieth of the motion of the Starres. Which muſt either bee by counſell, or nature, or violence, or fortune. Not by counſell, for their motion is regular, and alwaies the ſame, and this were ſufficient to proue the cauſe next vnder God to be naturall. But the opinion is, they are mooued by the externall force of Angels, as a wheele by a dog, or a Crane by walking men. I reade indeede, that the Angels are miniſtring ſpirits for the good of the elect; but no where in Gods booke, that they turne the wheeles of heauen, let the Text cleare it ſelfe. *Gen.* 1.14,15,16,17,18. That which God ſaw to be good, anſwers Gods intention in his motion to his end. Therefore the Starres had ſo much by their creation, that they were able to diuide, giue light, rule dayes and nights, the which they were vnable to doe without motion; God therefore gaue them a power to mooue, that they might obtaine theſe ends; which if they ſhould aſſume from any other then God, would argue the imperfection of his owne worke. It may well bee thought they receiue this life in their centers, as other things doe in the circumference. For being round, heate and ſpirit will moſt vnite themſelues within, as in a ſiluer ſpoone, turne the hollow ſide to the fire, and it will be very hot. But in plaine bodies heate is receiued in a cleane contrary faſhion, as in *Andyrons*, where they bee conuexly round, are very cold, but where they be plaine, they be very hot, & will burne ſoone. Stars therefore are round like globes, that heate may the better concentrate it ſelfe in them, and make them the more

actiue

actiue and liuely in their motion. Why they should neither ascend nor descend, is their equall temper with the place where they stay, Why they moove round, is the actiue spirit that will not suffer them to rest. It is said of the Sunne. *Psal.* 19.4,5,6. that God hath set him a tabernacle, or proper place, out of which hee cannot goe, and yet hee comes out of the chambers thereof, and in the strength of his motiue spirit, reioyceth to runne his race; that nothing can be hid from his heate and light. His circuit is from one end of heauen to another, and by his quicke dispatch, euery day either drawes a little neerer the zenith, or goes a little farther off: not that at any time he comes nearer the earth: but by fleeting a little his chambers, he comes sometime in the yeare to dwell more directly ouer our heads then other. Hee diuides night and day euery 24 houres with vs, and by running from one of the Tropiques to another the whole yeare. And it is as naturall to the Sunne to runne a circuit euery day, as another in a whole yeare: not that he is pulled contrary wayes by two diuerse orbes: but that which he doth euery day in part, that hee doth wholly and completely in a yeare. Now the part and the whole may agree in the same motion; and euery daies race is but a part of the whole yeares course, which the Sunne may as truely keepe in the whole, as in the parts, and that without all contrary motions. But seeing euery man will fancy his owne fiction, I leaue this without further prosecution. Onely I wish those that deny all life to the starres, to consider that perhaps they differ from mee onely in phrase and word, who hold that the starres moue of themselues like fishes in the sea, or birds in the ayre, which in effect is the same with my opinion, but that they will stile that with a generall name of a motiue power, which I more distinctly, and as I deeme, more propetly call life and Spirit. Let vs leaue λογομαχίαν whilest wee seeke out, and ayme at φυσιολογίαν.

Luminaria maiora & minora, non quanti te molis sed qualitate lutis.

Q. *How many sorts of Starres haue we?*

A. Two; *The greater and the lesser*: not for quantitie

of body, but quality of light: for the originall word *Meoroth*, is *Makers* of light, *Luminaries*, *shiners*. And so the Sunne and Moone are greatest, as giuing to the earth the greatest quantity of light. How great the Starres are is a coniecture & ghesse at the iust proportion of any one: yet they are very bigge, and it is euident that the Sunne is bigger then the earth, by the Eclipses, and because it enlighteneth somewhat more then halfe the earth at once.

Q. *What are the greater?*

A. *The Sunne and the Moone.* These two cast downe the greatest light vpon the face of the earth. *Genesis* 1. 16. *Psal.* 104. 19.

Maiores stellæ sunt sol & luna.

Q. *What is the Creation of the Sunne?*

A. *Whereby he made it to rule the day, &c.* And it is called the greater light, because it darkens all Starres by his shining: yea, and casts light in the face of them all: hence the Moone which hath such a changeable light, receiues her splendor from the Sunne, according to that face which is opposite to the body of the Sunne, for the one halfe of the Moones body is euer illuminated and illustrated by the same, and in receiuing and casting downe that light seemes to haue spots in her face. *Gen.* 1. 16. *Psal.* 19. 5. 6.

Q. *What is the Creation of the Moone?*

A. *Whereby it was made to rule the night.* Gen. 1. 16. Yet shee hath the assistance of the Starres; for her selfe is often absent in the night.

Q. *What are the lesser lights?*

A. *The Starres.* Gen. 1. 16. These carry downe a lesser quantity of light: yet if it were not for them, our nights would be palpable darkenesse, which is the greatest enemy to the eye; for, it is a comfortable thing to see the light. *Eccl.* 11. 7.

Q. *When were all these made?*

A. *In the fourth day, euening and morning succeeding as before in the compasse of 24. houres.* Gen. 1. 19.

Q. *What is the creation of things with a compound life?*

A. *Whereby they were made not onely with a growing and*

moouing

moving life; but also with sense, external and internall, the one serving as glasse windowes for the other. The first sense which is most necessary, is our feeling, and is dispersed through the whole body, excepting the bones and sinewes. Bones are the sustentacles of our bodies, and therefore would be painfull to vs, if they were tender of feeling. The sinewes and nerues are the organs and instruments, & carry in them the sensitiue spirits; With the tips of the fingers, Physitians feele their patients, as being most sensible of the pulses motion. The tangible obiects are heate, cold, drought and moysture principally: secondarily, the qualities that hence arise. Taste is next, which is a kind of feeling, for both must haue their obiects present. Now it is made by the passing down of the sensitiue spirit from the brain to the tongue, &c. Sight is made by conueiance of sensitiue spirits to the eyes, where they are mette with the light without, that first comes to the watery humour, which is as lead to a looking glasse, that stayes the light; then it comes to the glassie humor, and there is gathered together; then it comes to the crystaline or cleerest humor, and is carried vp vnto the braine, by the sensitiue spirit that meetes it. Hence *Hippocrates* sayes, that these sensitiue Spirits are a dry brightnesse, and that is, because fire is here predominant, as wee may see by a blow vpon the eye, the Spirits redoubled, are made visible as fire. Those that haue the brightest eyes, as Cats, &c. see better in darkenesse then other creatures, and worse in the light; because the greater light darkens the lesser. Hearing is a fourth sense, and meets with the noise in the eares, there it centers: for noyse is made by a wauing circle in the ayre, not much vnlike vnto that which wee see in the water when wee cast a stone into it. Hence it comes to passe, as many as stand within the circle or circumference of the sound made in the ayre, heare it; and the reason is, because any point or center within the circle of the sound, is potentially in euery part of it, & one point is enough to bring it to our eares: yet wee cannot see so; for, when wee but looke at a thing that is round, wee

cannot see it all at once. But I must not play the Philosopher too much; it is my desire, that God for his workes may haue the due glory. Smelling is the last sense, and serues wonderfully to refresh the braine. The inward senses that looke through these outward, are fancie, cogitation, and memory: and they are a little resemblance of reason, which comes in the last place. For fancy hath in it a kind of inuention, cogitation of iudgement, and memory of methode. And this is the sensatiue life, wherein God shewes his owne act more eminently.

Animalia sensitiua tantùm quæ facta secundum species suas.

Q. How many sorts of creatures liue by sense?

A. *Two; either such as liue by it onely, or haue beside all these a reasonable life.* This onely passeth Elements both formall and materiall, yet the finest Spirits serue to knit it with the rest, and so wee handle that life amongst Elementaries; otherwise it is angelicall, and purely of nothing by the power of the Creator.

Q. How many kinds haue we of the first life?

A. *Either fishes and fowles, or beasts.* All which were made according to their kinds, and were mightily to increase, through Godsblessing, and to fill their places with dayly off-spring.

Q. What is the creation of the fishes?

A. *Whereby the Lord caused the waters to bring them forth in abundance, wherein also they increase and multiply, and repleniſh the waters.* Gen. 1.20,21,22. Iob. 40. 20. & 41. 1.

Q. What is the creation of the fowles?

A. *Whereby he made them to flye in the ayre, and to multiply vpon the earth.* Gen. 1.20.

Q. When were the fish and fowle made?

A. *In the fift day, or 24. houres.* Gen. 1.23. These were more imperfect then the beasts of the field, and therefore conclude a dayes worke by themselues, God willing vs to take notice, how exact hee was in ascending vp to mans perfection.

Q. What is the creation of the beasts?

A. *Whereby he caused the earth to bring them forth after their kinds;*

kinds, and they are either walkers, or creepers: walkers, cattell and beasts, that is, wilde and tame creatures. *Gen.* 1.24,25. Thus God formed and filled that first matter, and prepared it as an habitation for man: who though hee came naked out of the wombe of the earth, was euen then so rich, that all things were his, heauen was his roofe, earth his floare, the Sea his pond, the Sunne and Moone his torches, all creatures his vassalls. They that looke into some great Pond, may see the bankes full, though they see not the seuerall springs whence the water riseth: so wee may eye the world, but can neuer come to see the excellency of it, much more of the maker himselfe. Kings erect not cottages, but set foorth their magnificence in sumptuous buildings: so God hath made a world, to shew his admirable glory. And if the lowest pauement of that third heauen be so glorious, what shall wee finde within? Who would thinke, that all these should be made for one, and that one, well-nere the least of all? Sure I am, the last: with him therefore, let vs conclude this worke of Creation.

Creatio gressibilium ferarū, cicurum, tum reptilium.

CHAP. XV.

Of Mans Creation.

Question

WHat is the creation of things with a reasonable life?

A. *Whereby he made them of a body and soule immortall.* Gen. 1.26. Other creatures were made by a simple cōmand; Man not without a diuine consultation: Others at once; Man he did first forme, then inspire: others in seuerall shapes, like to none but themselues; Man after his owne image: others with qualities fit for seruice; Man for dominion. His body and soule are both immortall; for, death is an enemy. 1. *Cor.* 15.26. And therefore no consequent of nature, but a companion of sinne: yet this is true, that

euery elementary is corruptible, and resoluble; and so is the body of man, beeing taken out of the dust: but as it was made a companion of an immortall soule, immediately made of nothing, so is it fit, that it should be aboue its own nature eleuated, to bee one; though not *per vnionem essentiæ*, yet *per vnionem personæ*, immortall and eternall. Almighty God after hee had drawne the large, and reall map of the world, abridged it into this little table of Man; as *Diopteron Microcosmicum*, which alone consists of heauen and earth, soule and body. In his soule is the nature of Angels, though not so extensiue and actiue, as wee may see in a little and great man, &c. In his body are the foure elements, the Meteors and Mineralls, as may appeare both by vapours and fumes, and spirits. Hee hues the life of a Plant, he hath the senses of beasts; and aboue all, the addition of reason. His body is more exquisitely made then any other, as may appeare by the nakednes of it. For others that are clothed with feathers, and haires, &c. shew that they are fuller of excrements. The Lord brought him vpon the stage fully prepared, that he might bee both an actor and a spectator. He had a body, with hands for action, and an head for contemplation.

2. *How did God create him?*

A. *In his owne likenesse and image*, Gen. 1.26. Col. 3.10. And it is so called, because man was furnished in euery point, to resemble the wisedome, holinesse and righteousnesse of God, not onely in this frame and perfection of body and soule, but also by his actions, and gouernment of the creatures: and this was naturall vnto man. The Papists thinke, that this image was supernaturall; but vntruly, seeing it was of his created perfection, hauing the greatest

Homo naturaliter creabatur ad dei imaginẽ Aug. cont. Maxim. Arrian. lib. 3. c. 23. mente humana perfecta. Cyril. lib. 2. de dialog. diuinam notitiam in anima hominis fundatã fuisse (asserit) & ei geminam omnis boni, & ad salutem necessarij cognitionem immisisse, &c. Chrysost. Hom. 13. in 1. Tim. c. 5. Homo fuit iustus, verax, pius. Synod. Magunti. c. 2. Deus ab initio creauit hominem ad imaginem suam, sinum ei animo pravis affectibus vacuum. Interrog. Cæsarea. cap. 2. Deus creauit hominem ad imaginem suam, & fecit per originalem iustitiam, vt esset tum corporis, tum animi viribus rectus. Canf. 33. distinct. 2. c. 31. hanc imaginem in spiritu impressam perdidit Adam per peccatum. Lumb. dist. 25. lib. 2.

excel-

excellencies of all things here below. For an image is a speciall kinde of similitude, and so man after a more speciall sort, then all other creatures, resembles the Maiestie of his Creator, euen (as it were) a statue, or image of him: yet must we take heede of the error of the *Anthropomorphites* and Papists, who metamorphize God into the shape of a Man, old and ancient. For the perfect likenesse stands not in having a body and soule, but in the habilitie of both to worke answerably to the righteousnesse and holinesse of God. And image, beside similitude, which is the generall, containes two things more, expression, and representation. First, it must either bee expressed by another thing, or else exemplarily formed to such a patterne and pattern, and as it were, the very copie and countenance of it. Hence one egge though it be the similitude of another, yet is it not the image: and so one man is like another in shape, but not his image: yet is the sonne the image of his father; and my face in a glasse, the image of my naturall face: so is the stampe in brasse, waxe, &c. the image of the seale; and the picture of Cæsar, the image of Cæsar. Secondly, it must represent specifically, either the substance, or accidents of the thing whereof it is an image. Hence the sonne is the image of his father essentially, and a picture mans image accidentally: and by this it appeares, that an egge is not the image of an Hen, though it be expressed by her, or a worme of a man, though it be engendered in, or out of his body. The image of God, by naturall expression and representation, is the only Son of God. *Heb.*1.3. He alone is of the Father by nature, and essentially, as it were, his very forme and figure, &c. But man is an image by counsell, *Gen.*1.18. And more specially from God then other creatures. *Gen.*1.26. *Let vs make.* It was enough for other creatures to be, but man is not without speciall counsell, and in speciall manner, is made a fit subiect for the three persons to declare their workes in him. No doubt, the Father, Sonne, and holy Ghost did euen now consult, according to their eternall act, to produce man, as hee might

might be fittest to declare seuerally the righteousnesse and holinesse of each person. *Ephes.* 4. 24. *Col.* 3. 10. The new man is Christs, the putting on of him is the Spirits, and the creation of him the Fathers. Surely, hee that did loue his owne image without an obiect, did also loue it when he had created it, and was so carefull of it, that when man had destroyed it, he would haue it repaired againe by his Sonne; and his elect inuested into it by his Spirit. Hee that can loue without an obiect, can hate without an obiect, and yet hate nothing but the opposite of his owne image. His loue begins at himselfe, as an affection of vnion. And God doth neuer separate where he once loues. It pleaseth God to loue himselfe, and his owne image, and to loue it constantly in his owne Sonne: and who shall complaine, that he is separated from this loue? Sinne makes a separation in all, in regard of deserued condemnation. Farre be it from the iust Iudge, to fauour either sinne or sinner: yet notwithstanding the vnion of loue remaines still; for either he loues his owne image in the elect, or the elect in the image of his Sonne.

Q. *Wherein consists this image?*

Imago fuit vel in conformitate eius ad dei sanctitatem & iustitiam vel in imperio, &c.

A. *Either in conformation, or domination:* first he is to expresse Gods image in his conformitie with the holinesse and righteousnesse of his Creator. Secondly, in his dominion and rule ouer the creatures. As God is holy in his nature, righteous in his actions, and Lord in his commands: so man was made most pure, and holy, filled with originall righteousnesse, for all righteous actions, and made a petty Lord, or Lord deputy ouer all the creatures. *Ephes.* 4. 24. *Gen.* 1. 26.

Q. *Wherein consists his conformitie with God?*

A. *Both in his body and soule*; for that which executes is to be holy, as well as that which acts. 1. *Thess.* 5. 23. *Rom.* 6. 12, 13. and 12. 1. These places shew plainely, that the body and members, being instruments of the soule are to bee so tuned and touched, that there may be an excellent harmony betwixt the will of God, and the whole man. For wee

are

are made of God both in body and soule, to glorifie God, in vsing all faculties and members, parts and powers, as instruments of righteousnesse, and true holinesse. 1. *Corinth.* 6. 20.

Q. *Whereof, and how was the body made?*

A. *Of the finer dust of the earth, with the rest of the elements;* hence it was possible for man to die: yet that it might enioy health, and neuer sicken, the Lord made it of a most excellent temper, and by the vse of wholesome food, and his blessing therein to continue, and hold out; and thereupon it was possible for man not to die. Besides, the Lord furnished it with most excellent instruments, absolutely composed both for beautie and dutie in all the workes of holinesse and righteousnesse. *Gen.* 2. 7. 25. *Psal.* 8. 5 and 139. 14. *Rom.* 6. 13. The matter of mans body, though basest, as earth, yet finest and purest, as the dust. For as Moates in the Sunne are neerest pure ayre; so is dust neerest their nature, being (as it were) the sifting of the earth, and being layed by water was red earth. Mans body then had the purest portion of earth. For the forme it was erect and straight, and this was done, because he was to speake to others, as likewise to God, and therefore was not to looke vpon the ground, as if that should haue beene his obiect, &c. The body all ouer is vncouered, that it might be a fitter habitation for the reasonable soule, which is much hindered by abundance of excrements. In euery part, beautie, strength, conuenience meete together. His head is round, and fuller of braines then any other creature, that it might bee the throne and seat of reason: Within the braine are many cells, or cellars, for the Spirits to goe in, and as messengers to be dispatched vp and downe for reasons vse, which are not in other creatures. As he hath a head for contemplation, so hands for execution, differing from beasts. Againe, all the internall parts are of more excellent matter and forme, then those in beasts. Hence mans braine makes finer spirits then theirs; his liuer and heart finer bloud, and better concocted, and all for the exercise of the

Corpus ex elementis credabatur, hinc potuit corrumpi, sed quia ex crasi optima salubrium vsu continuanda potuit non corrumpi ex nutu dei, erat etiam organis instructum absolutissime ad decus & ad vsum sine molestia operis sanctitatis & iustitiæ, &c.

the reasonable soule. His head is neereſt heauen for place, figure, and ghests; there dwell the maiesticall powers of reason, which make him a man and not a beast. There are the liuing glasses placed in the midst of his visage, which bring obiects a farre off to the minde, and because they are too tender opticke peeces, slie, of the most soft and lawny touches, they are mightily defended and fenced with hollow bones, and with prominent browes, and with pikes and penthouses of haire. And least they should be too much bent on what they ought not, they haue peculiar nerues to pull them vpward to God, as also to the seat of their rest. What a tongue hath God giuen him, the instrument, not of taste onely, but of speech also? How sweet and excellent voices are formed by that loose filme of flesh? What an incredible strength is giuen to the weake bones of the iawes? What a wonder, of so few letters to make infinite words, and giue them seuerall sounds, with a distinct articulation, and ready signification to the hearers? The instrumentall causes whereof in nature are these. The lungs or lights breathe to coole the heart, and like a paire of bellowes, thrust out that ayre which they haue receiued, and it goes and comes by the wind-pipe, which is made rough, as it were, with rings to stay the breath it goe not out altogether; at the toppe thereof is a peece of flesh to couer the mouth of it. Now in the pipe this noyse comes vp, and lies in the almands, and makes a resound, and is turned vpon the tongue, which strikes it against the pallet and teeth, and makes an articulate sound, cutting in peeces the whole sound, either into a letter, or clapping diuerse together, makes syllables, and so words, and then sentences. This articulation is naturall, but the appellation of things by names is artificiall, and belonging to the Art of Grammar. In Babels babblers to stop their proud attempt, God meddles neither with hands, nor feete, but their tongues, not pulling them out, or loosing their strings, or making them speechlesse, but by teaching them to say too much. A sound of letters befooles the worke-men, and spoiles the worke.

I beleeue

I beleeue this confuſion was made in turning of letters; when they intended to put ſuch letters together, God taught them to diſpoſe them contrary, as *ab, ba, &c.* And now poore creatures, how long doe we ſtay vpon the ſhell of tongues, before we come to chew the ſweet kernell of knowledge? Diuiſion of tongues hinders any worke, and is often a cauſe why our *Sion* riſeth no faſter: and though it ouer-threw old Babel, yet doth it build the new. Onely I except the clouen and fiery tongues of the Apoſtles. *Act.* 2. 3. The Spirit teaching the Art of Grammar without meanes &c. Againe, that goodly proportion God ſet in the face, how is it altered with paſsion, as with ioy and ſorrow. Laughter ariſeth from the extenſion of the heart, which ſends ſpirits apace from it ſelfe, and becauſe they are hot, flie vpwards, and ſo come to the face that is very full of muſcles, cold by nature and ſo contracted, yet by the heat comming thither, are extended, which is the laughter in the face. Onely this muſt further be added, that the heat of the head and braine doth ſympathize with other parts of the body. And therefore the apprehenſion of a ridiculous obiect ſends downe to the heart from the head, and then back againe to the face. Teares ariſe cleane contrary, for the head being ſtricken with the apprehenſion of ſome ſorrowfull obiect, the heart is ſmitten too, and contracts it ſelfe, and ſo ſends vp thoſe chryſtaline humours that are to coole it, and are ſqueſed out by contration of parts, and ſo runne out at the eyes. The head ſtands vpon a comely, and tower-like necke, moſt finewie, becauſe ſmalleſt. I might carry you downe to his feete, but my purpoſe is not to play the Anatomiſt any further, then to giue a little taſte of a wonderfull worke. All the inward veſſels for all offices of life, nouriſhment, egeſtion, generation, &c. no veine, ſinew, artery, &c. are idle. Yet this body compared to the ſoule, what is it, but as a clay-wall that encompaſſeth a treaſure; as the woodden boxe of a Ieweller; or, as a courſe caſe to a rich inſtrument; or, as a maske to a beautifull face? let vs therefore come to his Soule.

Q. How

Q. *How was the ſoule created?*

Anima ex nihilo, hinc per ſe non poteſt interire, & creando infuſa & infundendo creata.

A. *Immediately of nothing:* hence it dies not. Man was made laſt, becauſe he was worthieſt. And the ſoule was laſt inſpired, becauſe more noble then all the reſt. And the inſpiration of it, is by creating to infuſe, and by infuſing to create. *Gen.* 2. 7. *Zech.* 12. 1. The breath of life was formed within, and not without man. And though it be little, yet is it of great value. A little peece of gold containes many peeces of ſiluer; one Diamond is of more worth then many Quarries of Stone; and one Load-ſtone hath more vertue then mountaines of earth.

Q. *How then was the ſoule indued?*

Inſtructa facultatibus, primo quæ in corpus agunt per ſpiritus ex prioribus elementis, hùic homo potuit mori, ex eorum tamen ſalubribus alimentis & ex nutu dei potuit non mori, anima inſtructa fuit facultatibus naturalibus, generatione & auctrice & nutrice. Animalibus, ſenſitiuis, motiuis & cupiditatibus & affectibus, præſertim amore, & odio: ſecundo anima inſtructa fuit facultatibus in rationalibus, vnde liberum arbitrium, actionis cauſa conſilio & principium, facultates iſtæ ſunt intellectus & voluntas.

A. *With moſt excellent faculties, which either worke vpon the body by Spirits, or themſelues by reaſon.* As the ſoule works vpon the body by elementary ſpirits, it is poſsible for man to die, but as theſe by the bleſsing of God, are cheriſhed by wholeſome food, man againe might not die. Theſe ſpirits are either naturall, as hauing ayre predominant in them, and they ſerue for generation, and augmentation, and nutrition, or animall, hauing fire predominant in them, and they ſerue for ſenſe, or motion; now the motiue faculties are either for locall motion, whereby the bodie is carried vp and downe; or epithumeticall and internall motion, whereby the ſoule is mooued with deſires, or affections, eſpecially loue and hatred, which are the primatiues of all others, whether they be in the concupiſcible, or iraſcible facultie: as ioy and ſorrow, in reſpect of preſent obiects, hope and feare, in regard of abſent, &c. Beſide theſe ſeparable faculties, and not practiſed without the bodie, the ſoule hath more eminent and excellent powers and abilities, which it is able to vſe being ſeparated from the body, and they are reaſonable, whereby he might bee the free beginner of his owne action, that is a cauſe by counſell. *Gen.* 2. 10. and theſe faculties are vnderſtanding, and will. And thus you ſee how God hath giuen vs a

Soule

Soule to informe our bodies, senses to informe our soule, faculties to furnish that soule, vnderstanding, the great surueyer of the secrets of nature, and grace; by this man seeth what God hath done, by this hee can admire his workes, and adore him in what he seeth. Here is fancie and inuention, the master of great workes; Memory, the great keeper, or master of the Rolles of the Soule, a power that can make amends for the speed of time, and make him leaue his Monuments and Chronicles behind him. There is will, the Lord-paramount, keeping state in the Soule, commander of all actions; and the elector of all our resolutions. Iudgement sits by as the great counsellour of the will: affections follow as good seruants of both. And for the good thereof, hath God giuen a body fit to execute his charge, so wonderfully disposed, as that euery part hath best opportunitie to his owne functions; so qualified with health, arising from proportion of humours that like a watch kept in good tune it goes right, and is set to serue the soule, and maintaine it selfe. But alas, they are not now like the first copie from which they were drawne, more like the ingrauings of Tombes, walked on with foule shooes, the very Characters of nature blotted out with originall sinne, and troden out with daily sinnes. The Bookes of our consciences are clasped and sealed vp, and the woefull contents are not read by the law, they remaine as letters written with the *iuyce of Orenges*, which are onely to be made legible by the fire of Gods wrath, *when the secrets of all hearts shall be disclosed.* Behold, wee were not more like God in our knowledge, holinesse, and righteousnesse, then we are now vnlike our selues in their losse. O God how may we praise our selues to our shame, for the better we were, we are the worse. What is it for the sonnes of prodigall and tainted Auncestors, to tell of the Lands, and Lordships which were once theirs, and their fathers? Lord whet our desires, that we may redeeme our losse in thy Sonne. The fault shall be ours, if this our very damage prooue not beneficiall.

Q. How

Q. *How did God further deale with man?*

Imperium in omnes creaturas quibus frui poterat liberrime vt ne hic actionis impedimentum, si quid sit peccetur, sit propria culpa.

A. *He gaue him dominion ouer all his creatures.* Psal. 8. 6. *Thou hast made him to haue dominion in the workes of thy hands; thou hast put all things vnder his feete.* Gen. 1. 26. 28. A shame for him that was to subdue all things, to suffer himselfe to be subdued by them, and become a very lacquey to his vile affections, in doing homage to the three great Idols of the world, *Profit, preferment,* and *pleasure.* Nay, should labour to subdue the Lord of his life to become his vassall. The Glutton makes God his Cator, his belly his God, and himselfe the Guest. The lasciuious wanton makes God his Pander, and himselfe the louer. The couetous worldling, would haue God his broker, and himselfe the vsurer. The angry sinner would haue God his hangman, or executioner, and himselfe the Iudge. The Ambitious inquisitor can some-times make God and Religion his stale, but honour shall be his God. If times serue, the credit of the Gospell shall be subordinate vnto his credit: and Christ shall be a stirrop to climbe to promotion, the word as a trumpet to blazon our owne commendation, & the Pulpit a stage, or shop to set to view & sale, our owne good parts. Its fitter for the Sauages of *Calecut*, to place Satan in the throne, and God on the foot-stoole, then for a Christian to abase himselfe to the creatures, and the Creator to himselfe. Oh that the Sunne of peace, should looke vpon these vncleane heapes, or giue light to this brood of darkenesse. They are rare hands and hearts, that are free either from aspersions of blood, or spots of filthinesse. What base rule keepes man here below? Oh the wanton excesse, excesiue pride, close Atheisme, impudent prophaneneſſe, vnmercifull oppresion, ouer mercifull conniuence to sinne, greedy couetousnesse, loose prodigalitie, symoniacall sacriledge, vnbridled luxurie, beastly drunkennesse, bloody trechery, cunning fraud, slanderous detraction, enuious vnderminings, secret Idolatries, hypocriticall fashionableneſſe, &c. All drencht in prophaneneſſe, and profuseneſſe, and the very earth diepred with our villanies.

But

But I forget my selfe, seeing my taske is to lay downe a rule, and not inueigh against the breach of it.

Q. *Wherein consists mans dominion ouer the creatures?*

A. *In a most free vse of all things for the glory of God, his owne necessitie, and lawfull pleasure*: and that without all let, or hinderance of any of his actions; and therefore if hee offended in them, it was his owne fault. *Gen.* 1. 29. with Chap. 3. 11. Man could not content himselfe in knowing God and all his creatures, his curiositie is to know more then euer God made, euill of sinne, and euill of death. How deare this lesson cost vs, we know well enough, and smart with knowing. We the sonnes of *Eue* inherite her saucie appetite, and miscarry daily with the presumptuous affectation of forbidden knowledge. Oh Lord teach me a sober knowledge, and a contented ignorance: thou hast reuealed more then I can know, enough to make me happie. Giue me againe the tenure of grace, that I may hold what I haue as well in the consistory of conscience, as at the common-pleas of politique right least whiles I be a ciuill owner, I prooue but a spirituall vsurper: make me once againe a spirituall owner, and then I shall not care if I die a ciuill begger.

Q. *What followes from hence?*

A. *First, Gods commandement for the procuration of meate from the Plants to himselfe, as likewise the dressing of them.* Gen. 1. 29, 30. and 2. 15. That which was mans store-house, was also his worke-house; his pleasure was his taske. Earth serued not onely to feed his senses, but to exercise his hands: happinesse neuer consisted in doing nothing. Idlenesse neither gets, nor saue; for, we doe ill whiles we doe nothing, and loose whiles wee gaine not. Houres haue euer had wings, to flie vp to heauen, to the author of time, to carry newes of our vsage. *Eue* could not long keepe chat with the Serpent, but God had notice of it, and for such idlenesse and yeelding to temptation turnes her out of Paradise. God esteemes much of our times (what euer our price be) and plagues the losse of a

ſhort time, with reuenge beyond all times. God giue me grace, to take it by the fore-top, that I may make that which is wild and fugitiue, tame and plyable to my purpoſes for heauen.

Q. *What ſecondly may be gathered?*

Rerum omnium, quæ accedere potuerunt ad ipſum acceſſus fuit, vt ad dominum et ἐπιτροπὴν ab ipſo veluti a domino impoſita.

A. *The bringing of all creatures, which could conueniently be brought vnto him, as their Lord, to ſee how he would name them.* Gen. 2. 19. All Arts were engrauen vpon the creatures; yet none but man could ſee them; for hee receiued them both actiuely and paſsiuely; and therfore by Logicke vnderſtood their natures, and by Grammar gaue them names. And ſo euen in this ſhewed his dominion ouer them, in that he knew how to gouerne and order them all.

Q. *What in the third place may be obſerued?*

Vt dominus collocatus in horto Edenis (vt in Regia) qui conſitus fuit & arboribus & plantis reliquis procul dubio futuris vitæ vſui; fuit etiam irriguus fluminibus Piſchon, Gichon, Chiddekel, Euphrades. Tertul. de Trinit. παρὰδεισος dicentes. Qu. Orthod. 76. peculiarem protoplaſtis, æternæ vitæ mundum quendam paradiſum in oriente conſtituit, Iuſt. Mart. cohort. ad Græcos,

A. *That he was like a Lord placed in the garden of Eden, as in a ſtately Palace, planted of God Eaſtward, with excellent trees and other plants, as well for pleaſure as for profit; and watered with a pleaſant riuer, deuided into foure heads, which was to waſh the Garden, not like Nilus* that makes *Ægypt* fertile with inundation. For that is the raine water that falles a good way off, and comes tumbling from the hills, and carries with it the ſoyles of other grounds, by the fatneſſe and mud whereof that land is made fruitfull: but this was to waſh away filthineſſe, and ſuperfluous fatneſſe in ſo excellent a ſoyle, leaſt all ſhould turne blade, and nothing corne. This Garden was knowne in *Moſes* dayes, and by the deſcription may bee knowne in ours. *Plinie* ſpeakes of a citie, called *Cteſiphon*, which lies betweene the riuer *Tigris* and *Euphrates*, mentioned by *Moſes*. Gen. 2. 14. which is wonderfull fruitfull, and it lies as an Iland enuironed by both. Alſo it is well knowne, that in *Babylon*, calleth it a ſenſible paradiſe, and *Epiphan Epiſt. ad Ioan. Hieruſ. ego, vidi aquas Geon, &c.* indeede he was deceiued in the place as *Hierome* and *Ambroſe* were by the tranſlation of the *Septuaginta*, yet all confeſſe that Paradiſe was a knowne place, though Papiſts will haue it vnknowne, as ſituate neere the Moone, &c. yet *Ianſenius in cap. 143. concord. Euangelic.* as alſo *Vatablus, Oleaſter, in 2. Gen.* witneſſe with vs that it was ſituated in Meſopotamia, &c.

neere

neere *Tigris* is a most fertile place for feeding of Cattell, and the people are faine to keepe them vp in the night for feare of suffocation. Their corne they mow thrise, and then receiue a twofold increase. The Garden of *Adonis* was in this countrey. And Scripture mentioneth. 2. *Kings* 19.12. *The children of Eden, which were in Thel-asare.* That is, the Garrison Souldiers that were in a tower against the King of *Assyria*, for the defence of this fruitfull countrey. The Topographie shewes plainely, that here abouts the Garden stood. *Perath*, or *Euphrates* is a knowne riuer, that deuideth *Syria* from *Chaldea*, and *Mesopotamia*, *&c.* And may be taken for the whole riuer, though it haue but the name of the fourth riuer, which is, as it were, the midle streame of *Euphrates*, running betwixt the second and third riuer, of which nothing is said more then the name, because it was best knowne to the *Iewes*, when *Moses* did write. *Pison* the first riuer may very well be that which *Plinie* calls *Pasi-tigris*, or *Piso-tigris*. And in *Plinie*, *Diglath*, or *Diglito*, another arme, is the same with *Hiddekel*, both signifying the same thing, *viz.* an arrow for the swiftnesse of the water; and this is the same with *Tigris*, now called *Tegil*. So that by all this, it is most probable, that the Garden did lie betwixt *Euphrates* and *Tigris*. Furthermore, *Plinie* writes, that (as it were) a fish-pond, or Marsh, in compasse about an Acre of ground, burnes continually, which may not without probability be thought to be some remembrance of that flaming sword, which turned euery way to keepe man from the tree of life. *Gen.* 3.24. God in iust iudgement, turning the place into ashes, and a burning poole, as he afterwards did *Sodome*, another *Eden* of the world. By this appeares the folly of those that thought this Garden was not drowned in the flood, and that *Enoch* and *Elias* liue in it, &c. Oh happy man, if hee had but knowne his owne happinesse, when hee first opened his eyes, he saw heauen aboue him, and a flourishing earth vnder him, and himselfe placed in the very Paradise and

Damascene saith of *Helias*, that hee is ἐνεχειροπτος, an heauen walker, *Ian. Concord. p.* 143. *Vatablus Oleaster Eugubinus, annot in* 2. *Gen. vers.* 8. confesse with vs that Paradise is defaced.

Palace of the world. But this is cleane washed away, and ouer-turned in the iust iudgement of God. Yet reade the excellent description of it, and let the losse of it prouoke vs to seeke after a better. *Gen.* 2.8,9,10,11,12,13,14.

Q. *Why did God then place man in a Garden.*

A. *That man being appointed of God, as Lord deputie vnder him, might there serue him more freely, keepe his Court, haue necessary imployment, both in dressing and keeping the Garden.* Gen. 2.15. It was one of *Adams* faults, to suffer the serpent to come into it. Another, to forget his dutie to God; for, the very trees did not onely affoord him worke for his hands, but instruction for his heart. There he saw two Sacraments in the very midst of the rest of the trees, grow before him as most eminent teachers of him. *Gen.* 2. 9. The greater shame to offend God, who had so hedged him in on all sides, that by a word of his mouth he might haue rebuked the Serpent, and by the least cast of his eye beene confirmed in dutie and diligence. But blessed be God that we haue a beteer tree of life before our eyes; not a tree for triall, but for confirmation of being happie, in despight of Satan, of which we may eate and liue.

Q. *Of what kinds was man created?*

A. *Male, and female.* Gen. 1.27. The Male immediately for his body of the foure elements. *Gen.* 2.7. The female for her body of one of his ribs, man being cast into a deepe sleepe. *Gen.* 2.21. Man had better loose a peece of himselfe, then misse a good wife. Yet the Lord would not paine him in sending him a meete helper; as for their Soules they were equally inspired, that they might both be partakers of the same happinesse. *Gen.* 1.27. For the image they were both equall.

Q. *Why did God make her?*

A. *God saw that it was not good for man to be alone, and among the rest of the creatures, there was none fit to be his companion.* Gen. 2.18. 20. That there might therefore be wanting to him no comfortable thing, God thought it needfull, that hee should haue such an helper as might satisfie his

desires,

deſires, and giue him by his diuine benediction, a fruitfull off-ſpring. *Gen.*1.28. *Mal.*2.15. All that man ſaw immediately after his creation, were fit to be his ſeruants, none his companions; and the ſame God that found the want ſupplies it. Rather then man ſhall want a comfort, God will begin a new creation, not out of the earth, mans firſt matter, or out of other creatures, his ſeruants: but out of himſelfe for deareneſſe, for equalitie, and that neither of the head nor foote, but the ſide, ſhewing her place, which is to ſtand next to her husband, neither as his drudge in being baſely trampled, nor as his wanton in crowing ouer him. Furthermore, God conſults not with man to make him happie. As he was ignorant while himſelfe was made, ſo ſhall he not know while a ſecond ſelfe is made out of him. Both that the comfort might bee greater then was expected, as alſo, that he might not vpbraid his wife with any great dependance, or obligation, he neither willing the worke, nor ſuffering any paine to haue it done. The ribbe can challenge no more of her, then the earth can of him. They are both made equall debters to God, who alone tooke care, that they might both be happie in him, and by him.

Q. *What did God with her being made?*

A. *He brought her to man, and ioyned her in marriage with him, who acknowledgeth her to be fleſh of his fleſh, & bone of his bone*; This ſheweth how exquiſite knowledge he had from God. If God had giuen him her name, or the names of other creatures, it had not beene ſo great a praiſe of *Adams* memory to recall them, as it was now of his iudgement (at firſt ſight) to impoſe them. *Gen.*2.23. *Shee ſhall bee called Woman, becauſe ſhe was taken out of Man.* So piercing was the eye of his reaſon, that he ſaw the inſide of all the creatures at firſt bluſh, and by his perfect knowledge, hee fitted their names to their diſpoſitions; whereas we ſilly foules, his ignorant poſteritie, ſee but their skins euer ſince, and forget their very names, when we are told them. Furthermore, hee receiued her thankfully to bee his wife, and

eſtabliſhed that law of matrimony concerning co-habitation, *Therefore ſhall man leaue his father and mother, and cleaue to his wife, and they ſhall be one fleſh.* Gen.2.22,23,24.

Q. *How were man and woman perfect, whiles they were both naked?*

A. *They then needed no clothing, for yet there was nothing whereof they needed to bee aſhamed, nor any externall thing whereby they might be annoyed, which are the proper ends of apparell.* viz. to hide out ſhame, and defend vs from externall danger of weather, and weakeneſſe. *Gen.2.25.*

Q. *When were they created?*

A. *Together with the beaſts on the ſixt day.* Gen. 1. 31. Thus God leaues them to their conſcionable obedience, the only way to entaile a comfortable proſperitie vpon themſelues, and their ſeed after them, if their ſinnes ſtrip them not of all their hopes.

Chap. XVI.

Of Gods Prouidence.

Queſtion.

Prouidentia, qua omnibus creaturis ſuis preſpuit.

H*Itherto of the Creation; What is Gods prouidence?*

A. *It is that part of Gods efficiencie, whereby he prouideth for all his creatures, euen to the leaſt circumſtance, that haue his being.* Pſal.104.24 with 27. As he hath made them in excellent wiſedome, ſo in the ſame wiſedome he prouides for them. Prouidence is not to ouer-ſee, or ouerlooke his workes, but to worke, and haue ſome kinde of efficiencie in all things. Permiſsion, to the creature, is not a ceſſation to the Creator: but the Lord workes his owne will by euery permiſsion. Prouidence is to minde the creature, God neuer forgetting the workes of his owne hands. Hence God may be ſaid to be the ſoule of the world, not informing it eſſentially as a peece of any creature, but by his

his efficiencie in euery thing. *Mat.* 10.29,30. *Luk.* 12.6,7. That which *Mathew* speakes of the falling of a Sparrow, *Luke* interprets by not forgetting. In regard of Prouidence all things are done by reason, not of the creatures, for thereof they are ignorant, therefore by God. The falling of a Sparrow is a proposition, and that is made of arguments, which are cause and effect, all which is reason, not of the Sparrow, nor of men and Angels, for they onely analyse it, by seeing it done; therefore of God alone who makes that reason to hang together, in the very fall of a Sparrow, or haire of our heads. And here come many errors to be touched. First, the error of necessitie, which is, that all things fall out by a fatall destinie. There is a certaintie in all things; for, the counsell of God is infallible, but no necessary cause; seeing these two in reason are opposed. Secondly, some goe as wide on the other side, that would haue all things gouerned by fortune and chance: as if ignorance in vs, were to be preferred before knowledge and counsell in God. A flocke of sheepe stands not in more need of a Sheepheard, then the worke doth of God. Thirdly, others hold a Prouidence in the great and waightie affaires of the world, but none in the lesser, and baser workes. As if it were not as honorable for God to rule the least, as to make them. A spire of grasse was his creature, and it growes not but by his Prouidence. Fourthly, the Prouidence in lots is by some mis-understood. He that thinketh that no diuine prouidence attendeth any lot at all, runneth headlong into impiety. But on the other side those that referre all kinde of lots, in whatsoeuer casuall light experiment, vnto immediate diuine determination, abuse nature & inferiour causes, by putting them in Gods place, and deifying, in stead of vilifying, slight occurrences of small moment, & consequence. True it is, & cleare to all, but Atheists, that euery smallest motion & euent brought fourth by any creature is subordinate to the hand & guidance of the Creator. (Otherwise how should it be true that euery second cause worketh in & by the vertue & power of the 1. cause,)

But this power and prouidence worketh not equally or after one manner in all euents, no not in euents of the same kinde as are casuall hazards, in themselues naturall, howsoeuer imployed, and naturally necessary, howsoeuer vnknowne to vs before the euent of them. The common and ordinary prouidence of God (as the moouer and susteiner of nature) sufficeth for the guiding of ordinary contingency in motions and euents, whether obserued, or no, by man, whether applyed, or no, by man to any voluntary question for recreation and delight. When the winde raiseth waues on the sea, or shaketh dead leaues from a tree, the worke of nature herein is the worke of God, as Lord of nature, and in the same sort disposeth of the number, motion, and place of those naturall bodies, when I looke not after them, as it doth when I, for recreation, or vpon a trifling wager, contend with my friend how many waues beate this shoare, or how many leaues fall from this tree whilest I recite the Alphabet. Nor is it any abuse or misemployment of Gods prouidence to make such vse of the creatures. They being ordained, as first for our necessities, so secondarily, for our delight in manner and season conuenient. The like may also be said of our voluntary mooving and transposing things naturall, or artificiall, for recreation: as Chequestons, or cards, shuffled together casually by our hands, and afterward disposed by art, yea and without art for the winning of a game for conquest, yea and for some small commodity or slight summe of money. In such applying of lots I cannot (vpon my most carefully balanced meditations) see any abuse of the creatures or of Gods prouidence, being herein no supernaturall, but ordinary influence into the daily and current actions of nature, no whit diuerted from that which it would produce though there were no relation of question voluntary added thereto by man. Rather on the other side I wish those, that condemne of sacriledge all lot-play, to defend themselues from superstition in their prohibitions, Touch not, handle not, &c. and in their streightening our Christian liberty in the vse of the creature.

Another

Another sort of casuall euents there is, which is directed and accompanied with another kind of prouidence. Namely, lot applyed vnto doubts and questions of great consequence concerning the life of a man, the gouernment of a State, or the destination of some person to sacred employments. In these though the instrument of the lot bee a body and motion naturall, or in part artificiall, and so in the generall seeme to be of the same kind with the former, yet in regard of the subiect, or end whereto it is applyed, this Elymeth to an higher spheare, and hath an higher kinde of prouidence annexed to it; whereby it is infalliblie and immediately disposed to such an issue as best in Gods wisedome, befits the weighty conclusion enquired of. Whensoeuer by any good warrant lot is vsed in holy affaires, it must be accounted sacred, set a part, and much differing from the former, which is triuiall or ioculary. The former depending on the generall diuine prouidence, this one speciall, that being the hand of nature, this the finger of God. In that the morall issue followeth the naturall disposition of the instrument: in this the naturall instrument is disposed and guided by the diuine intended issue. And consequently that may be vsed, as other means of recreation, with sobriety and generall thankefulnesse: this must not be vndertaken but with reuerence, prayer, and speciall dedication as in weighty & doubtful premises expecting an immediate demonstratiue conclusion from God.

Lot is Gods sacred ballance in weighty and holy businesses, as in the choice of *Matthias*, the detection of *Achan*, &c. Therefore neuer to be vsed but in such kinds, and to be accompted as vnfit, as Sacraments or Gods word, to bee played withall for recreation. *Obiect.*

This Paralogisme hath deceiued some of good reputation amongst vs. Lots are sometime employed to sacred ends, *ergo* all lots are sacred. Why doe wee not as well inferre; water is sometime employed to a sacramentall vse, *ergo* the whole element of water is sacred and neuer to bee vsed for common necessities, or in any recreations? In the holy *Resp.*

holy Scriptures wee finde lot employed, not onely in destinating Apostles,&c. but also in diuiding the portions of inheritance to the Tribes in the land of Canaan, which to me seemeth rather a ciuill affaire, then sacred. And though in Scripture we finde no Iusoryes lots mentioned, yet may we vse them as a part of Christian liberty, as being neither in speciall nor generall prohibited.

Obiect. A lot of what kinde soeuer, is a cause by fortune, and therefore must be referred to some cause by counsell: not to men, for they cannot ouer-rule it. Therfore to God who by his owne counsell maketh such a conclusion in euery casuall accident. And Gods counsells are not to be made our sports or recreations.

Resp. This argument hath heretofore much enclined and swayed my iudgement infixing some scruple in my discussion of this question. But by better weighing the same, I finde that recreating lottes are not thereby banished. True it is which Philosophy suggesteth, *Omnis causa per accidens reducitur ad causã per se.* And therefore all casuall euents, howsoeuer vnknowne to vs in their next causes and meanes yet haue some set causes on which they depend. But this kinde of cause needeth not to bee diuine and extraordinary in all casualls, in some it sufficeth that it be natural and ordinary. Both which proceede indeede from God, and may bee called the effects of his counsell: but in the streame of triuiall casualls, this his counsell worketh by generall influence as making the wheele of nature to runne on its owne pace. Whereas in sacred or very weighty accidents God interposeth his peculiar meerely diuine operation, sometime foreflowing, sometime hastening, transposing, diuerting, or interrupting, alwaies directing as he pleaseth the current motion of the creature, to bring to passe his own decree and pleasure. Such dispositions as these are Gods counsailes properly called, which are not to become to vs obiects of recreation but of admiration. *Other his ordinary assistance (in occurrences which maketh conclusion vpon sleighter premises as small wagers tending to recreation) may without sinne bee employed*

employed by vs in lofory lots without any offence to his maiesty, or power, as well as we make vse of naturall qualities and actions by art and dexterity, without lot for the refreshing of our bodies and mindes. And so much for Gods prouidence in lottary of both kinds.

Fiftly, this reprooues them that exclude actiue prouidence from the workes of darkenes; I know no prouidence which acts not in some degree or other. The Sunne can worke in a stinking puddle, or filthy dung-hill, and yet still be pure. True it is, God permits things, when hee doth not withstand their actions: but to say he permits, not hauing any hand in the worke, is to deny his prouidence, &c. And here is excellent comfort to all Gods children, that their afflictions are not let loose at randome; but to come from an Almighty power, guided by a most wise prouidence, and tempered with a fatherly loue. This cannot but blunt the edge of all euils, to consider that a diuine hand is in them all. Sauage creatures will be smitten by their keepers, when they are ready to teare strangers in pieces: and shal I struggle with him that made and moderates the world, when he strikes me? Either must I blame the first moouer, or discharge the meanes, though the men may be iustly blamed. I know the agent, whatsoeuer may bee the fault of the instrument. The dying theefe pardons the executioner, & exclaimes on his vniust iudge, or malicious accusers. But I wil neither be a foole, nor a rebell, either ignorant whence my crosses come, or impatient, knowing them to bee from my God. He hath stinted all my miseries, and weighed out euery dram of my sorrowes, and the very powers of hell shall not be able to cast in one scruple more then hee hath allotted for me. *Aug. dulcorem cogita.*

Q. *How is Prouidence considered in regard of the Agent?*

A. *It is ordinary*, or *extraordinary*. God prouides for his creatures, either by meanes, or by miracles. Wee plow, we sow, reape, thresh, grind, bake, &c. God can skip ouer all these meanes, and multiply a few loaues to feede many thou-

thousands. *Matth.* 14.17. and make Corne grow without tillage. *Isa.* 37.30. God hath leaue to leape the meanes, and whereas one bushel of Corne by sowing may multiply ten, tenne, an hundred, and an hundred, a thousand, God can send all this at once, and multiply one loafe to as great a quantity of bread, as may be made of a thousand bushels: Sheepe, Wooll, Wool-men, Spinners, Weauers, &c. for the making of cloth, and cloth for garments. God can doe all this at a leape, and giue cloth and shooes, and make them last fourty yeares without all change. *Deut.* 29.5: And giue them bread that did neuer come from the earth. *ver.* 6. Hee can make Sunne and Moone stand still, cleare the eyes with clay, saue and helpe with many, few, or none. *Iosh.* 10.12, 13. *Ioh.* 9.6. 1. *Sam.* 14.6.2. *Chron.* 14.11. Hence wee learne that our extremities, are Gods best opportunities.

Q. What is Gods ordinary Pronidence?

A. *Whereby he prouideth by ordinary means,* Psal. 147.8,9. *He couereth the heauen with clouds, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountains: which giueth to beasts their food, and to the young Rauens that cry.* Psalm. 104. vers. 10. to the end. Matth. 6.26. Gen. 45.7. Act. 14.17. Leu. 26. 26. Matth. 4.4. And heere comes to bee detected the Deuils sophistrie, cast thy selfe headlong vpon God, and vse no meanes. And the Diuinitie of the vulgar sort, is to bee learned in the beginning, and end of their saluation, negligent of the middle. Gods decree, and their finall estate, must hang together without meanes; men would bee saued by sitting still, and thinke it is enough, that they are either elected, or reiected. What is this but to eate the Corne out of the eare, nay, to famish, because we will not abide the labour to grind, or to knead it; Sure I am, God is come to vs in a most wonderfull manner; his Sonne is become as low as our selues, and though now returned whence hee came, yet his word and spirit are euer present, and there is nothing wanting, but a will to learne. Yet this shall bee my conclusion, that if

meanes

meanes were wanting, I might looke for miracles. And faith can rest vpon God, as all sufficient in both.

Q. What is Gods extraordinary prouidence?

A. *Whereby hee prouideth extraordinarily, and by miracles:* and that either against nature, or beside nature, or aboue nature. As to cause the light descend without Starres. *Gen.* 1.4. To diuide the red Sea. *Exod.* 14.21. To saue the three men in the hotte fiery furnace. *Dan.* 3. To diuide *Iordan. Iosh.* 3.15. To inspire the Apostles. *Acts* 2.11. Yea, the very making of lice, was Gods extraordinary finger. *Exod* 8.19. What else should haue guided that vntamed and vncaught teame, 1. *Sam.* 6.12. in as right a path toward Israel, as their teachers could haue gone, saue an hand aboue nature? What else should ouer-rule brute creatures, to preferre a forced carriage vnto a naturall burden at home, saue a diuine conduct? Little can wee, by the beginning of any action, ghesse at Gods intention in the conclusion: yet this may wee bee premonished to depend vpon him in all our affaires, and that with hope of good successe. Set faith a worke in any difficultie to make the motion, and wee shall be sure to speed, eyther the one way, or the other.

Q. What is a Miracle?

A. *It is a worke aboue nature, and all ordinary meanes;* as the raising of *Lazarus*. Ioh. 11.43,44. It is for the most part a visible signe, to manifest the power of God. *Mat.* 11.4,5. *and* 15.31. *Ioh.* 20.30. And this is proper to God. *Ioh.* 9.16. *If this man were not of God, hee could not doe such Miracles.*

Aug. l. 22. de Ciuitat. dei. c. 8 quisquis adhuc prodigia, vt credat, inquirit, magnum est ipse prodigium, qui mundo credente non credit.

Q. Wherein is the Prouidence of God seene?

A. *In the conseruation, and gubernation of all things.* God made nothing presently to destroy it, but reserues euery thing for further vse of his glory and seruice. *Mat.* 10.25. Two sparrows, scarce worth a farthing, are preserued, and gouerned according to Gods will; yea, the very hayres of our heads are ordered by his prouidence. This minde, or fore-minding of the creatures, is, that their beings bee preserued,

ſerued, and their actions gouerned. We ſtand not vpon our owne feete, for when God permits vs to goe alone like children, wee get many knocks, and fall fowlly, becauſe we truſt too much to the broken reede of our owne free-will.

Q. What is the conſeruation of the Creatures?

Conſeruatio, eſt qua deus res, rerumq; actiones conſeruat, ipſis proſpiciendo ne pereant.

A. *Whereby he keepeth and continueth the creatures in their being and kinds.* Iob 12.14. Pſal. 36.8,9. and 44.3: Pſal. 104. and 105. and 106. and 147.10,11. If God deſtroy, none can deliuer, and if hee preſerue, none can kill. It differs from gouernment thus; that is, to guide to the end, this to keepe it for that end. *Rom.* 9.17. with *Exod.* 9.16. God kept *Pharaoh* for his end.

Q. Wherein ſtands it?

Eſtq; quoad eſſentiam, vires tam vniuerſalium quam ſingularium. Vniuerſalium per generationem, ſingularium per victum, &c.

A. *In the preſeruation of their eſſence, and forces, or faculties: and that both vniuerſall and ſingular.* Pſal. 65.2. Pſal. 104.27. 28,29. and 136.25. and 147.9. *Matth.* 6.26.30. It is God that keepes the cauſes and qualities in good temper, or changeth them from a bad condition to a good, and from a good to a better; or preſerues them by ſucceſsion, one generation ſucceeding another; or keepes them in ſtate, as all the Starres which this day ſtand firme, as vpon the day of their Creation. *Pſalm.* 65.6. *Iſa.* 49.5. *Ier.* 1.5. *Eccl.* 1:4,5,6,7. Preſeruation is as the perpetuation of Gods creation, and as the continuation of it by ſucceſsion, or a permanent ſtation. *Iob* 10.8,9,10,11. *and* 31.15. The change and alteration of the creatures condition, is from God, *Pſal.* 76. *verſ.* 5,6,7,9.12. *and* 104.29,30. *and* 107.34, 35. *and* 113.7,8,9. Alſo their permanent ſtanding in their ancient eſtate, as Starres, Mountaines, Waters, and Earth, *Pſal.* 65.6,7. *Eccl.* 1.4. And all this extends it ſelfe, euen to the leaſt of Gods creatures, ſparrowes, hayres, teares, and euery ſickneſſe. *Math.* 6.30. *and* 10.29, 30. *Pſal.* 56.8. *and* 68.20. *and* 113.6. *and* 146.8 *Exod.* 23.25. *Iſa.* 19.22. Now God preſerues vniuerſalls by generation and propagation, ſingulars by food and nouriſhment, &c. As alſo by keeping them from violence.

Q. What

Q. What is gouernment?

A. *Whereby he gouerneth all things to their end.* Psal. 104. 19. Prou. 16. 4. *Rom.* 11. 36. God made all things for an end, hee preserues them to it, and by gouernment guides them in the way. All things are composed, betwixt a beginning and an ending, and God is both. *Reu.* 1. 8. As they are of him, so likewise without him would they returne againe to nothing, he therefore preserues them, and because they are for him, he guides and gouernes them all to the ends hee hath appointed them. And yet this is done by seuerall rules hee giues them all. A man makes a Pen, and then writes with it, it may well bee said, that the Pen writes, and the maker writes: so, God made all, and framed them by his wisedome, and the very Art of God still remaining in his creatures, teacheth them all obedience to the hand that goes with them.

Gubernatio, qua deus omnino omnibus pro bona, libera ac iusta sua voluntate prospicit. Ens a Deo conseruatur, & ad finem gubernatur. Hinc mouet, vel cohibet prout vult.

Q. What are the kinds?

A. Two, *common*, and *speciall*: the one is as the Common-law in a kingdome, the other, as the municipall, or priuiledged lawes of Corporations. The one is the lawe of Nature, whereby all creatures are gouerned, the other, of Diuinity, whereby men and Angels are ordered to an eternall estate. *Psalm.* 8. 1. 3, 4, 5, 6, &c. Excellent in all, but passing excellency in men and Angels. *Psal.* 19. 1, 2, 3, &c. The line and language of the heauens, teacheth Gods gouernment, but *vers.* 7. the law of life exceedes all other perfection, *Psal.* 139. 14. Maruellous are Gods workes, but aboue all, fearefull and wonderfull is man, both in his making and moderating.

Q. What is the common gouernment?

A. *Whereby he gouerneth all things by a common course, or vniuersall law.* Psal. 104. 19. *The Sunne knoweth his going downe.* And heere come in those excellent instincts of nature, wherein creatures shew the reason of their gouernment, to be more in God then themselues. The Ant, or Pismire prepares her meate in the Summer. *Prou.* 30. 25. And yet shee knowes nothing but the present: furthermore,

Generalis, qua generaliter res vniuersæ, & euentus omnes per legē naturæ reguntur.

more, she bites the little grains she gathereth at both ends, least it should grow in her store-house. What reason in the world of this, and many more in the brute creatures can bee giuen, but that the great law-giuer is the agent of these things? &c.

Q. *What is the common gouernment?*

Specialis, qua speciatim creatura rationalis ad finem specialem gubernatur.

A. *Whereby he gouerneth some speciall creatures vnto an eternall estate, as Angels and men.* Prou. 16. 4. Almightie God hath two sorts of vertues, to manifest in his creation and prouidence. First, intellectuall; Secondly, morall. No creatures but men and Angels are capable of the latter. The manifold works of God shew his excellent wisedome, or the vertues of vnderstanding. *Psal.* 104.24. Onely men & Angels can shew forth his Iustice & Mercy, the vertues of his will. For this end he created them, and by a speciall law gouernes them thereunto, and that which is done by law will iustifie it selfe against all exceptions. *Prou.* 15. 3.

Q. *How manifold is that eternall estate?*

A. Twofold; either of *happinesse*, or *misery*. Rom. 9. 18. *He hath mercy on whom he will, and whom he wil he hardneth.* Be assured, the Lord will be as vnblameable in the one, as in the other.

Q. *Whence doth this felicity, or infelicity accrew to the reasonable creatures?*

A. *By the good pleasure or displeasure of Almighty God.* It was possible for men and Angels to please God, and bee happy; and also possible to displease him, and bee miserable. And both these were to be acted by the law; for, it is the law that makes vs blessed, or cursed; and man might so handle the matter, that hee might act whether part hee pleased, and yet his destruction come from himselfe, though in life the law should haue been a principall agent. A chest is made for linnen, or other clothes, and it is combustible: but the burning of it comes not from the Carpenters Art, &c. So man is mutable, and subiect to fall, yet his falling no wayes ariseth from his Creator. *Gen.* 2. 17. *and* 3, 7.

Q. *What*

Q. What is here to be considered?

A. *Mans fearefull apostasie, and happy Anastasie:* his fall, and returne to God. Prouidence first gouernes man in his auersion from God, and this is of all; secondly, in his conuersion againe, and this is of some, *Gal.* 3.22. The Scripture concludes all vnder sinne, that the promise of Christ might be to beleeuers. *Rom.* 11.32. *Luk.* 1.78,79.

In speciali prouidentia hominis prospicitur, vel quoad, eius ἀπόστασιν, vel eius ἀνάστασιν. Ἀποστασις in se continet hominis transgressionem & transgressionis propagationem.

CHAP. XVII.

Of Mans Apostasie.

Question.

WHat is the *Apostasie?*

A. *The fall of the Creature from the gouernment of God, or his obedience thereunto, insomuch that as now hee standeth, he cannot please God, but displeaseth him continually.* Gen. 3.6 *and* 6.5. *Isa.* 59 2. *Gal.* 3.10. Marke where man fell, not in his conseruation, for his being and action are continued: but gouernment, his action swaruing from the line of Gods law, and as it was nothing, but (as it were) mans turning of the wheele the contrary way, so that now the whole man is exorbitant in his courses, and altogether opposite to his gouernment: like *Iobs Wild Asse* in the desert, or as *Amos* his Horse that wil runne vpon the rockes. *Amos* 6.12. *Aug. epist.* 107. *liberum arbitrium ad diligendum deum primi peccati grauditate perdidimus, & cont.* 2. *epist. Pelag. l.* 3. *c.* 3. *non nisi ad peccatum valet, & l.* 4. *c.* 8. *Quid mihi obtundis liberum arbitrium, quod ad faciendam iustitiam liberum non erit, nisi ouis fuerem qui igitur facit oues homines ipse ad obedientiam pietatis humanas liberat voluntates, & de natur. & grat. c.* 66. *ex vitijs naturæ non ex conditione naturæ est quædam peccandi necessitas.*

Ber. in Cant. Ser. 81. *Ipsa sibi voluntas necessitatem facit,*

cit, &c. Et post: anima sub voluntaria quædam & malè libera necessitate tenetur, & iterum post. voluntas inexcusabilem & necessitas incorrigibilem facit. In the palsey there is a necessitie of shaking, in the hot feauer, a necessitie of burning, in the broken leg a necessity of halting, and so continueth till the malady and distemper be cured, and done away.

Q. *Of whom was this Apostasie?*

A. *Of some Angels, and of all men in the first man.* Iud. ver. 6. Gen. 3.6. Rom. 3.10. Ioh. 8.44. Angels and men were gouerned in their first fall, the one beeing to try the other. Man was to try the Angels, whether they would at Gods command minister for his good; and they againe man, whether he would listen more to Gods law, or their rebellion.

Q. *What are the things to bee obserued in this Apostasie?*

A. *The transgression and the propagation of it.* Rom. 5.12. *By one man sinne entred into the world.* Heere is the head or spring, one man; the streame or flood, sinne; the channell, entred, the sea or Ocean into which it fell, the world. *Rom.* 5.18, 19.

Aug. l. 14. de Ciuitat dei, c. 12 tam leue præceptum ad obseruandum, tam breue ad memoria retinendum, tanto maiore iniustitia violatum est, quanto facilior, posset obseruantia custodiri. Thom. Aquin. 2.2 q. 163. Art. 3. not simply the greatest, but in respect of some circumstances, as *propter conditionem personarum & perfectionem status,*

Q. *What is the transgression?*

A. *The eating of the forbidden fruit of the tree of knowledge, of good and euill.* Gen. 2.17. which was a great offence, both in regard of God, his law, and Sacrament. He was bound to loue God aboue all; who gaue him the vse of all trees, onely he forbids him this, euen as he loued him not to eate thereof. Againe, the rule of good and euill was the whole law of mans life. And therefore here was not a partiall, but an vniuersall breach of all the branches of obedience. And lastly, hee in contempt of God, and his goodnesse, plucked off the seale of the couenant, for God placed that tree with the other in the very midst of the Garden, as a visible signe and Sacrament of his obedience. Man was changeably good, and therefore as he was to haue a Sacrament, to seale his constant estate in goodnesse, if hee persisted and continued in the loue of God, which was the tree of life: so, on the contrary, if he should leaue off to serue God, then

should

should he haue sealed vnto him the assurance of his change from good to euill; and this was by the tree of the knowledge of good and euill. Thus it pleased God to deale with man, either in regard of obedience, or disobedience. Blessed be God, wee haue a better tree of life, to seale our obedience in another: and two Sacraments to put vs out of all danger of death: God sealing our saluation for his owne names sake.

Q. What things are to be obserued therein?

A. Two; *The causes thereof, and the effects.* Gen. 2. 17. Ezek. 18. 2. Rom. 6. 23. Sinne and death are as inseparable in the cause, as fire and burning; death is a necessary consequent of such a cause.

Q. How many sorts of causes be there?

A. Two; *the one, blameable and guilty, the other, blamelesse and guiltlesse.* The law and sinne, as well as the law and obedience worke together, though in a distinct manner; for, of obedience the law is the principall cause, but of sinne an accidentall, as working beside his owne scope and maine drift, which is to sauour nothing but life, and also as a contrary to sinne; hence a sinner stands in violent opposition to the law, and they striue the more, because the one is ready to hinder the others act; as bankes, or flood-gates staying the streame, make it either burst them downe, or else swell ouer them: and doe wee not see how all such as are bent vpon any villany, are more exasperated by disswasion, then if they were let alone? *Pharaoh* is better to *Israel*, whiles they willingly obey, then when *Moses* and *Aaron* come to preach their deliuerance; then as a beast he turnes mad with baiting. And so perhaps Martyrs should haue had the Heathē Emperors more moderate persecutors, if some Christians had not prouoked them by opposition of their wickednesse. Nay, doe we not see how the best mindes, when they are troubled, yeeld inconside-

Ambrosius: Lex index peccati est, non genitrix. Aug. l. 1. cap 9. ad Bonif non dicit. Rom. 7. 9. vixit, sed reuixit. Vixerat aliquando in Paradiso, quando contra datum praeceptum satis apparebat admissum. Cum autem a nascentibus trahitur, tanquam mortuū sit latet, donec repugnans iustitiæ malum eius prohibitione sentiatur: cum aliud iubetur atque approbatur: aliud delectat atque dominatur: tunc peccatum quodamodo in notitia nati hominis reviviscit. Quod in notitia primi facti hominis aliquando iam vixerat.

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rate motions; as water that is violen tly stirred, sends vp bubbles? *Rom.*7. 11.11.13.

Q. How many be the causes blameable?

A. *Two; The principall and ministeriall*: the Deuill a chiefe agent in mans apostasie, abused the Serpent, and the woman, as his instruments, to seduce man. *Gen.*3.2. *Cor.*11.3. Satans policy was to employ the subtil Serpent, and simple Woman, to defeat man of his happinesse, as now hee doth the Iesuites, and females, to draw men to Antichrist.

Q. What are the principall causes?

A. *The Diuell and Man:* though *Eue* was first in the motion, yet was *Adam* principall in the action; for hee is first called to the barre, to answer the transgression: *Gen.* 3.9. 1.*Tim.*2.13,14. First, hee was the head of his wife, and therefore it was his sinne, that hee gaue her no better instruction. Secondly, the Couenant of life was made principally with him, and therefore it is saide, that when hee had eaten, both their eyes were open. *Gen.*3.7. She did eate before her husband, and sinned personally: but when he did eate with her, then they both saw, that they, and all their posterity were accursed. Thirdly, It is probable, that *Adam* stood by all the time of the disputation, and therefore his sinne was the greater, that he rebuked not the Serpent, and rescued his wife from all such suggestions: or if he was absent, (whereof the Text makes no mention) then should he shew himselfe a weaker vessel then his wife, who had all the bad Angels (in one crafty beast) to set vpon her: whereas hee had onely one weake woman in his purest integrity to ouerthrow him. Neither could his affection then to his wife bee so prepostorous, as are now of corrupt naturalists, who are blinded in loue. His loue to his wife was created pure, and therefore except his iudgement had beene first peruerted, as it was in his wife, hee could not so easily haue consented, of meere affection to his wife. I cannot beleeue, but that the Diuels in the Serpent, did as well tempt *Adam* as *Eue*, though first they began with her, as a further meanes of inticing him. The text

sayes

sayes not, that *Eue* went to seeke her husband; but that shee tooke, and gaue to her husband with her, &c. *Genesis* 3.6.

Q. *How were the Diuels the cause of it?*

A. *They were by creation good, & appointed of God to be mans keepers, yet of their own accord, and free will they disdained and condemned their standing with God.* Iud. ver.6. *and became proud, rebellious, and abominable lyers, and blasphemers of God, and of malice and hatred of man, became seducers and murtherers of him.* Ioh. 4.44. It may well bee disputed whether the Angels were Apostataes in heauen, or Paradise. If I may shew my iudgement, and leaue it as a probable opinion, it is this. The third heauen is a place of purity, and absolute felicitie, and therfore cannot for a moment, or instant of time, be the subiect of any pollution, or misery. If sinne had euer beene in heauen, the place should haue beene polluted by it. The very earth was stained with the sinne of his proper inhabitant: and so should heauen, if the proper and peculiar inhabitants had there sinned: but such was the wise prouidence of Almighty God, that at once he would giue a iust occasion of triall, of the Angels in their obedience, and saue heauen from all pollution, which hethen, and now, and euer preserues most pure for his elect, both Angels and men. The occasion was giuen in their ministration to men, not the celebration of Gods glory in heauen, that they might seemore fitting their place then the other: but shall wee the most excellent of Gods creatures, stoop so low as to become mans seruants, and subiect our selues to our inferiours, &c? Let vs thinke of a course to subuert his estate, and bring him out of grace and fauour with his Creator; so shall wee according to our excellency, Lord it ouer him. So that heere might very well bee a conioyned Apostasie in the ruine of them both. O blessed God, how farre is thy decree from all staine of sin, and yet how full of Mercy and Iustice? Thou wouldest not try all thy Angels, some thou keptst at home, whiles others fell in ministring abroad. And all this, that thy

Aug. in vigil. Natiuit. Dom. Ser. 4. Quid est diabolus? Angelus per superbiam a deo separatus, a semetipso deceptus, alios decipiens author mendacij, radix malitiæ, caput scelerũ, princeps omnium vitiorum.

ſonne might bee exalted, neither Angel nor man euer preuailing without him. *Reu* 12. 6, 7. They that fight vnder this head, are all ſaued; if they warre vnder their owne power they cannot but periſh. The good Angels were but lookers on till a Meſsias was promiſed, and then are they all miniſtering ſpirits for the good of their fellow heires of ſaluation. *Heb.* 1. 14. Who can ſay blacke is the eye of Gods prouidence, intending to glorifie his Iuſtice in the condemnation of ſome Angels, and ſome men, when hee might haue executed all? Let vs all ſing with the ſweet Singer of *Iſrael*. Pſal. 119. 137. *Righteous art thou, O Lord, and vpright are thy iudgements.*

Q. How was man a cauſe thereof?

Voluntas enim eſt (ait Bernardus) qua ſe, cum eſſet libera ſeruam fecit peccati, peccato conſentiendo; voluntas nihil ominus eſt, quæ ſe ſub peccato tenet voluntariè ſeruiendo.

A. *By the abuſe of Gods law, and his owne free-will, beeing ſeduced by Satan, and induced into ſinne by the ſtrength of his temptation, ſubtilty of his ſuggeſtion, and his owne free reception of both, voluntarily harkning thereunto, contrary to Gods commandement, when being aſſiſted therby, he might eaſily haue reſiſted the ſame.* Gen. 3. 6. Man was made a moſt free beginner of his owne action, neither did God with-draw or with-hold any neceſſary grace from him; he gaue him ſufficient not to ſinne, neither was hee bound to giue him ſo much as he might preuent, and preuaile ouer euery violent temptation. God might haue kept Satan from him, or in the combate haue giuen him the conqueſt: but it was Gods meaning to try him with the grace of his Creation: that now he may ſee the greater loue of his Creator, in putting him vnder a ſecond *Adam*, who preuailed againſt Satan, and in whom all the elect ſhall bee ſure of victory. Hence learne, that ſince the fall, in the hardning of Reprobates, as in *Pharaoh*, God neither withdrawes grace, for *Pharaoh* had none; nor with-holds it, for God is not bound to giue it: Chriſt is onely a head and fountaine of ſauing grace, for his elect Angels and men.

Q. What were the inſtrumentall cauſes?

A. *The Serpent, and the Woman.* Gen. 3. 1. The Diuell to further his temptation, vſed viſible inſtruments, and plot-

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ted by the subtiltie of the one, and simplicity of the other, the woefull downe-fall of *Adam*, and all his posteritie. All the Legions of the reprobate Diuels entred into one beast, to conferre with the woman, and by the *Peitho* and *Suada* of that viperous tongue, crept into the bosome of *Eue*, as it were, by all the topicke places in Logicke, figures of Rhetoricke, and other engines of guile and deceit, till they had brought her into a fooles Paradise, with the losse of the earthly, and hazzard of the heauenly.

Q. What is the vnblameable cause?

A. *The commandement of God was an occasion or indirect cause hereof: for had there bin no law there had bin no transgression.* Rom. 7. 7. Gal. 3. 22. And here comes in the act of Gods prouidence in the apostasie of Angels and men. A law is giuen, by which God will haue them both ruled, but of this they make no account; for it is the very first thing they begin to contest withall, & at length by plaine deniall oppose it. The law was giuen to moue man to his duty, euen as that Spirit in *Ezek.* moued the wheeles. *Ezek.* 1. 21. The law was spirituall. *Rom.* 7. 14. And placed in the very heart of man, and was of a diuine nature, to haue drawne man to good; but the spirit of Satan enters to graple with the law, and turne the wheele of the mind in a cleane contrary course to Gods will: the law resists, but man forsakes his mouer, and is turned of Satan the by-way; and so the good law of God *becomes the sauour of death vnto death.* 2. Cor. 2. 16. And that by an opposite motion to his owne nature. The tree

Origen. in Numer Hom. 23. & cont. Celsum. lib. 6. Aug. de prædest. Sanct. c. 16 & cont. Iulian. Pelag. l. 5. c. 8. De grat. & liber. Arbitr. c. 2. l. 20. Idem de corrept. & grat. c. 10. scrivit. magis ad omnipotentissimam bonitatem suam pertinere etiam de malis benefacere, quam mala esse non sinere. Greg. Moral. l. 11. c. 2. Omnipotens deus quod fieri prohibet, iustum est vt fieri finiat. Aug. Euchir. c. 96. vt non solum bona, sed etiam sint & mala bonum est. Gregor. Moral. l. 16 cap. 23. inultum non sinit abire iniustum quod iustè fieri permisit, ibid. l. 6. c. 12. Miro modo fit vt & quod sine voluntate dei agitur, eius voluntati contrarium non sit, quia dum in bonum vsum mala facta vertuntur, eius consilio militant etiam quæ eius consilio repugnant. & l. 18. c. 17. ab iniquis facta ne inordinate eveniant ipse disponens. Aug. Euchir. c. 11. illud quod malum dicitur ordinatum & suo loco positum eminentius commendat bona, & de prædestinat. Sanct. c. 16. est ergo in malorum potestate peccare, &c. & huic etiam quod faciunt contra voluntatem dei, non impleatur nisi voluntas dei. Greg. Moral. l. 18. c. 3. Omnis diaboli voluntas iniusta est, & tamen permitteritte deo, omnis potestas iusta.

was a ſeale, both of good and euill, and the fruite taſted could leaue a tang of death behinde it. The law was as able to guide to death, as life; to life by his free motion, to death by his oppoſition. Hee that runnes againſt a wall, or a tree, is throwne backe againe by violence, and bruiſed in pieces by his owne fall and folly: or by this compariſon may you ſee the worke of the lawe, by caſting Angels and men into hell. An earthen pitcher is daſhed by a fooliſh and furious hand againſt an hard ſtone wall: that the wall breaketh it, is not the fault of the wall, but rather a commendation; all the euill is in the haſty hand that raſhly hurles it againſt ſo apparent a death and danger: ſo willfull and witleſſe man by the ſuggeſtion of Satan in the ſerpent and woman, takes himſelfe, & of his owne free accord flings, or rather flyes in the very face of the law, and by it is miſerably ſtricken in peeces. Doe wee not now ſee how the law makes him ſhiuer and ſhake, euen as a vanquiſhed enemy vnder the hands of his Conquerour, and how he ſeekes to eaſe himſelfe of ſuch a gouernour? Hee might as well haue knocked his head againſt the ſtone-walles, as his wits to fruſtrate the power of the law within him. A ſilly ſhift to ſtoppe a little torrent with ſoddes and turfs, will it not breake ouer with rorring? A fooliſh fancy to ſtanch bleeding, by ſtopping our noſthrils, will it not breake out at the mouth, or runne downe the throat into the ſtomacke? A man may with many piles of greene wood ſmoother and ſuffocate the fire for a ſeaſon, but when the moyſture is maſtered, the fury of the burning will bee more feareſull, and the flames and flaſhes, more dreadfull to behold. Alas, alas, how doth euery ſinner pile vp the fagots of his future fire, and warme the worme in his owne boſome, that ſhall gnaw for euer? Conſcience ſhall reade him a lecture euery day, becauſe he would not heare the lecture of the law for his eternall good. *Rom.* 7 10,11,12.

Q. What followes from hence?

A. *That as the law was the cauſe of ſinne by accident, ſo was God, and no otherwiſe.* Here was no omnipotency to conſtraine

straine man to fulfill the will of his Creator; here was a law to restraine him from sinne, and distresse him in committing it. Let men rot in their sinnes, and they will die quietly: but stirre them by the liuely word, and sinne will reuiue. *Rom.* 7. 9. and either kill worse by impenitencie, or bee more happily killed by repentance. Mud in a glasse, when it is shaken, runnes all ouer that which before seemed pure and crystall. The poyson of the snake, whiles he is benummed with cold beareth no danger, but warme him, and he will hisse and sting. The Sea in calme weather is as still and quiet as any riuer; but let the windes once blow and bluster, and you shall see nothing but raging, storming and foaming out mire and dirt. *Hos.* 7. 1. *When I would haue healed Israel; namely by admonitions* and rebukes of the word, *then the iniquitie of Ephraim was discouered, &c.* The law had an intent to saue man; but man would not hearken thereunto, so that his perdition was of himselfe.

Q. *What secondly may be learned?*

A. *That God was not onely a permitting, or forsaking cause, but a kinde of disposing or working cause, euen in the fall of man.* Gen. 3. 1. *Orig. Hom. 3. in Gen. multa sine voluntate dei geruntur, nihil sine prouidentia; Prouidentia est, qua dispensat, & prouidet, voluntas, qua vult, aut non vult aliquid.* God doth order that whereof he is no Author. *Aug. in Psal. 7. Diuina dispositio non peccatores facit, sed ordinat, cum peccauerunt: idem Articul. 5. fals. impos. non cuiusque peccati author est deus, sed naturæ Creator, quæ cum potestatem habuit non delinquendi, sponte deliquet: Magist. Sent. secundum Aug. l. 1. dist. 47. b. Multa non fieri preter voluntatem dei, quæ fiunt contra voluntatem. 1. e. contra præceptum non omnipotentiam: contra eam quippe nihil sit. Et sic Aug. concludit Articul. fals impos. Art. 2. quantum ad ipsos attinet, quod deus voluit, fecerunt, quantum ad omnipotentiam dei, nullo modo facere valuerunt. Idem de Prædest. & grat. l. 1. 15. Dei præscientia non cogit hominem vt talis sit, qualem præsciuit deus, sed præsciuit talem futurum, qualis futurus erat, quamuis sic eum non fecerit deus: qui sic præscierat esse, quod non est, præscientia iam non est. Et*

Articul.

Articul. falſ. impoſit. 10. cupiditates peccantium dei prædeſtinatio non excitauit, ſuaſit, aut impulit, ſed prædeſtinauit iudicium ſuum, quo vnicuiq; provt geſſit retributurus eſt. Dei decretum non fato ſed effato neceſſarium eſt. Hoc eſt, neceſſitate propoſitionis non coactionis; veritate iudicij non violentia cauſæ: non cogit deus ſed diſpont. Non agit ſed actioni proſpicite non eſt malorum author per efficientiam ſed ordinator per prouidentiam malis per ſe proſpicit, ſed in ijs per accidens efficit. Lex mouet, per ſe ad bonum, per accidens ad malum. Agit in malis non malè, & per actum externum ſine accidentalem exequitur actum internum & voluntarium in deo. Voluntas conſilio decreuit in Adamo, per legem quatenus eſt odor mortis ad mortem iudicium ſuum exerere, &c. It is Satans firſt on-ſet, *hath God ſaid ye ſhall not eate, &c.* Like an earewig did he wrigle in by ſophiſticating the holy law of God; for he knew well enough he could not get in except hee did driue that out, which was not done, but by a mightie wreſtling, and wreathing on both ſides. And Gods worke was firſt to hold out Satan, then in contempt to thruſt man vpon his aduerſary, when man left him to cleaue vnto a lyer. 1. *Sam.* 2. 30. *They that deſpiſe me ſhall be lightly eſteemed.* God in an holy indignation might well reiect them that had ſo ſhamefully reiected him; and (as it were) euen puſh man vpon the pikes of his owne puniſhment. It was no ioy to God, to ſee his beloued creature, ſo vilely to caſt away himſelfe; and yet God had an hand in it without all blame, not as an author, or fautour of mans ſinne, but as a iudge, caſting him in his owne act, and taking reuenge vpon him for his ſinne.

Q. *What will follow in the third place?*

A. *How God wrought in mans fall, yea, and from all eternitie, for Gods act began before mans.* And this is ſafely to bee done by our anatomie, or reſolution of Gods compoſition in this worke. Firſt, God acted in it by his law, and ſpeciall gouernment of man. Secondly, whatſoeuer hee did in it, he had power to doe, and ſuch a power, as neither Diuels nor men are able to reſiſt. Man might reſiſt

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the law. *Matth.* 23.37. but not the power, by which the law worketh; for man, not the law, shall suffer for the irruption, and breach of it. The law will be sure, one way, or another, to make his part good, with the most masterlesse monsters. Thirdly, as God did and could doe his owne blamelesse act, so hee decreed it to be done, and omnipotencie and efficiencie, are but two executours, no composers of Gods decree, and therefore it shall stand infallible in the greatest contingencie. It was possible for man to fall, or not to fall, and his act was contingent, so true that it might haue beene false, yet the decree was as certaine before as after the euent, seeing all things are present to God, when they are absent to vs. Fourthly, what God decreed herein was done by counsell. *Ephes.* 1.11. both in the scope, and plot. God had an end in mans fall, neither was it otherwise executed, then himselfe had plotted it. The Diuels, and our first parents, together with the Serpent, time, and place, could neuer haue so met together, except God had ouer-ruled the action, euen to euery circumstance. Fiftly, it seemed good to his wisedome that it should bee so done, and no otherwise. *Pharaoh* deales wisely by sinning: *Exodus* 1. *verse* 10. but God is wise in decreeing limits and circumstances to *Pharaohs* sinne. Sixtly, that which is done by the wisedome of God, is good and iust in God. Hence sinne, opposite to all good, and the enemie of iustice, was in the employment good, not in it selfe, but as God decreed it to bee a meanes of his glory, which it is not by his owne nature, for God is dishonoured by it: but by accident, as God *can bring light out of darkenesse, good out of euill, and life out of death.* Therefore what God wrought in it, was no sinne. Euery cause is to bee examined by his manner of working. Man sinnes by counsell, and God by counsell orders the action so to be done, and in doing workes as much as he willed. Lastly, as it was good and iust, so God willed it, but, as euill, he willed it not, but did hate the being of it, *Psal.* 5.4. Will is the highest

Orig. in Mat. Tract. 35. Quod ad potentiam dei omnia possibilia, quod ad iustitiam dei possibilia solum; quæ iusta sunt.

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ſtep we muſt ſtand vpon, and thus may wee goe downeward, by the ſame ſtaires we came vp. God did will nothing but that which was good and iuſt, and ſo it ſeemed good to his wiſdome, by counſell to decree it, and by his power to effect it.

CHAP. XVIII.

The effects of the firſt Sinne.

Queſtion.

Tranſgreſsionis mala conſequentia.

WHat are the effects of *Adams* tranſgreſſion?

A. *Blame, and then guilt and puniſhment.* Man was blame-worthy, for eating againſt the expreſſe commandement of his God, then was he made guiltie of all the debt and danger, that the law contained, and by puniſhment to ſuffer, or ſatisfie whatſoeuer the law could challenge at our hands. *Rom.* 5. 12. *One man ſinnes,* there is the blame, *by it entrance is giuen to death,* there is our guilt, that we haue ſo intangled our ſelues in the ſnares of ſinne and death, and it *runnes ouer all,* there is the puniſhment.

Q. *What is blame?*

Culpa.

A. *Gods iuſt cenſure of ſinne.* Gen. 1. 14. *Becauſe thou haſt done this, thou and all thine are accurſed.* The blame is laid vpon our ſelues, and it was a peece of *Adams* wretchedneſſe to caſt it vpon his good God. *Gen.* 3. 12. Wee haue brought vpon our ſelues the ſcorne and ſcourge of all our ſinnes.

Q. *What is the guilt?*

Reatus.

A. *Whereby they are tyed to vndergoe the puniſhment.* Gen. 2. 17. *In the day thou eateſt thereof, thou ſhalt die the death.* Blame reſpecteth vice, as praiſe vertue, and guilt iuſtice, as liberty mercy. By the firſt, ſinne is euill, and naught, by the ſecond, a debt. We properly owe nothing to God but loue and dutie: yet by forfeiture for non-payment of the

the principall, we runne into further arrerages with God; and ſo are bound to a double diſcharge: firſt, of the principall: ſecondly, of the forfeiture. It is a ſtrange opinion to thinke, if we ſatisfie for the forfeiture, wee are freed from the principall. The law is ſtill in force, and except Chriſt pay both for vs, we ſhall neuer come by a full diſcharge. He ſuffered to ſatisfie the forfeiture, and obeyed to pay for the principall. Our debts are now growne infinite, and onely hee that is infinite can diſcharge them. We might of our ſelues haue payed the principall: but now like Bank-rupts, we haue for euer diſ-inabled our ſelues, and are not able to pay a penie in the pound, for our releaſe. God hath a bill, a bond, or a booke, wherein all our debts ſtand to be ſeene, and muſt remaine vncancelled, and vncroſt, till all be payed. O good God, draw the red lines of thy Chriſts-Croſſe, yea, and the white lines too of his moſt holy life, ouer the blacke lines, yea, the beſt lines of thine owne debt booke. Thou ſeeſt better then our owne conſciences, euery peccant act of ours, in thought, word, or deed, oh let all our billes, and items in thy booke be cleared, croſſed, and cancelled, by the pretious blood of thine owne Sonne, and our Sauiour and ſuretie. He alone is able to expunge, couer, nullifie, aboliſh, and wholly to take away the guilt of our defilement, and the gall of our puniſhment. In him wee know that thou our Creator wilt pardon all our ſins, and debts, bearing action againſt vs, or obliging vs to any penaltie. Yet not euery hypocrite, or profligate profeſſor that liues as he liſt, muſt looke for this loue. Faith is no Pandor to ſinne, it will make vs both ſee the vlcer, and the waſhing of it. Neither will it leaue vpon vs the ſtander of *Soliſidians*, but will tell the cleanſed, that he is to *goe away and ſinne no more*. It will neuer bid him let the world ſlide, ſpend thy time and ſtrength in drinking and taking Tobacco; ſinne, and beleeue, get a pardon of the old, and a licence for the new. It will teach him to turne ouer a new leafe, and learne a better leſſon. Firſt, to ſee his owne miſery; ſecondly, the mercy of God;

God; thirdly, how both will restraine him from all licentious libertie.

Q. *What then is the punishment?*

Pœna. A. *The iust anger of God vpon all that sinne.* Rom. 2. 5. 8, 9. Heb. 10. 31. with Chap. 11. 29. Isa. 33. 14.

Q. *What Attributes doe here put forth themselues?*

Vbi elucet dei sanctitas. A. *His holinesse, and that both in his Iustice and Mercie.* Rom. 2. 4, 5. It shall well appeare, that God will not winke at sinne, or giue vnto it the least allowance. 1. *King.* 20. 42. *Ahabs* life is to goe for *Benadabs*; this is but a shadow of Gods holinesse. If men must wash away blood with blood; then assuredly, God will wash his hands in innocencie, and by punishing of sinne, free himselfe from the staine of it.

Q. *What is Gods holinesse?*

A. *Whereby being pure from sinne in himselfe, he cannot away with it in his creatures.* Psal. 5. 4. Isa. 6. 3.

Q. *What is his Iustice?*

Iustitia, qua vt in iniquitatem exarserit remissius ira dicitur, acrius furor et exandescentia, vt sententiam ferit iudicium, & qua exequitur vindicta. A. *Whereby being most iust in himselfe, he cannot but execute iustice, as in well doing to them that doe well: so in inflicting punishment on them that doe euill. As praise and price to the one, so all woe and want to the other.* Rom. 2. 6, 7, 8, 9, 10. Exod. 20. 5, 6. The iustice of God, as it seemes to burne more remissely against sinne is called *anger*, as more sharpely, *wrath*: Furthermore, as it sentenceth, *iudgement*, and as it executeth the same, *reuenge*. This holinesse and iustice were in God from all eternitie, yet till now no matter of manifesting them. They inquire after iniquitie, and take hold of sinne, and burne against it: yet with wonderfull moderation; first, God seemes but to be angry, and (as it were) chides with the sinner: then he growes into iust rage and strikes the sinner. *Reu.* 3. 19. After rebuke, followes correction, and whom words will not reclaime, wounds must weary, and if gentler chastisements will not worke, then by seueritie and extremitie, he breakes in peeces the sinner. He can chastise them with *Scorpions*, him that will not be mooued with *whips*. 1. Kings 12. 11.

Q. *What*

Q. *What is his mercy?*

A. *Whereby he vſeth compaſſion alſo towards his creatures offending.* Gen. 6. 3. and 8. 21. Pſal. 78 38,39. Mercie is more common then grace, for he pities all, though he but receiue ſome againe into fauour. He feeds the filthy as well as the faithfull with his hid treaſures; and makes his ſunne to ſhine, and his raine to fall vpon the iuſt and vniuſt. Hee vouchſafeth them (ill deſeruing) common mercies, that they might ſeeke to him for more ſpeciall graces. Thus mercie is offered before the ſentence be executed, and then iuſtice, which was all this time burning, flames out vpon ſinners that would not come at his call. *Et miſericordia vbi interim.*

Q. *How manifold is this mercie?*

A. *His clemencie and bountie:* God is both gentle and kinde to all ſinners, milde in mercie, and bountifull in his benefits. *Rom.* 2. 9. 2. *Chron.* 36. 15. *Iſa.* 55. 7,8,9. *Clementia.*

Q. *What is his gentleneſſe, or clemencie?*

A. *Whereby in iuſtice he remembreth mercie, kindly inuiting ſinners to repentance.* Ezek. 18. 23. and 33. 11. Pſal. 103. 8,9. *The Lord will heare the cry of the poore, becauſe he is gracious, or kinde.* Exod. 22. 27.

Q. *Wherein doth it appeare?*

A. *In his patience, and long ſufferance.* He beares the reproches of ſinners, and a while ſtayes and waites for their repentance. *Erech appajim* in Hebrew is one that hath a long noſe; and it is frequently giuen to God, for his patience and longanimitie. The noſe is the ſeat of anger, and a long one is not eaſily contracted. God is ſlow in frowning vpon ſinners, and he is hardly prouoked. *Numb.* 14. 18. *Pſal.* 86. 13. and 103. 8 and 145. 8. *Ioel* 2. 13. *Nah.* 1. 3. *Ion.* 4 *verſe* 2. *Rom.* 2. 4. and 3. 25. and 9. 22. 1. *Pet.* 3. 20 2. *Peter* 3. *verſe* 15. Theſe places ſay not that God is without anger, or wrath, but that hee is not eaſily, quickly, or raſhly mooued thereunto. Yet moſt true it is that God is not ſubiect to anger properly ſo called, beeing ſimple in his nature and ſo free from all paſsion and alteration. *Impatientia & longanimitas.*

Q. *What*

Q. *What is his patience?*

A. *Whereby he beares the reproches of sinners, and deferres their punishments:* hee doth not presently step forth, as a mightie enemy to be reuenged of such as prouoke him. *Psal.* 50. 21. God is silent when he is patient. *Act.* 17. 30. and dissembles the time, when he forgets not the sinne. *Rom.* 3. 25. A forbearance, till the appearance of iustice. *Rom.* 9. 22. Lenitie to preuent all extremitie of iust anger.

Q. *What is his long sufferance?*

A. *Whereby in bearing he expecteth a long time for repentance.* Isa. 55. 7. & 65. 2. Lam. 3. 22. Eccl. 8. 11. Ioel 2. 12, 13. 2. Pet. 3. 9. 15. God doth waite, and put out the hand for to receiue sinners: yet let vs beware, for he that doth alwaies giue pardon to repenters, will not euer giue repentance to the sinner. *At what time soeuer a sinner repents, he shall finde mercy*; but if once the long sufferance of God be ouer, we cry too late. Ere vengeance begin, repentance is seasonable; but if iudgement be once gone out, there is no hope of pardon. While the Gospell sollicites vs, the doores of the Arke are open; if wee neglect the time of grace, in vaine shall we seeke it with teares; God holds it no mercy to pitie the obstinate. He gaue an hundreth and twentie yeeres respite of repenting before the deluge, and if the old world had not beene wilfull, it should neuer haue beene so wasted with waues and waters. How loath is he to strike, that threats so long? Surely, he that giues so long warnings, desires to be preuented. Swine fore-seeing a storme, runne home crying for shelter. Lyons, Tygres, and Beares, by an instinct from God, came to seeke the Arke: onely men refuse to be saued; thus reason once debauched, is worse then brutishnesse. 1. *Pet.* 3. 20.

Q. *What is Gods bountifulnesse?*

Beneficentia. A. *Wherein he being rich in mercy powreth forth his good gifts vpon his sinful creatures, notwithstanding they offend him.* Math. 5. 45. *Adam* after he was fallen, had diuerse houres to bethinke himselfe of his misery, for God came late vnto him. *Gen.* 3. 8. God gaue him life, and time to repent, yet he

he sought not for grace, till God came to call vpon him. It may probably be coniectured, that *Eue* was created in the after-noone of the sixt day, all the fore-noone being employed, in the creation of the beasts, and man himselfe, the placing of him in Paradise, the bringing of the creatures vnto him as their Lord, the appellation of them, and the not finding of a companion for *Adam* amongst them all. *Adam* therefore hauing beene thus busied, as was *Abraham*. Gen. 15.10, 11, 12. euen at the height of the Sunne, as he at the fall, fell into a dead and deepe sleepe; and after his awaking had the woman brought vnto him, and shee was giuen vnto him for his wife. And it was the coole of the day when God came againe to them both, which the Hebrewes interpret of the euen-tide, and the Greeke version followes it, and S. *Ambrose* giues the reason, for that man came late to his repentance, God as before, so now trying him, whether he would come to a sight of his sinne, which he should before haue preuented. It is also probable, that when God had ended his workes, and left man some preparation for the Sabboth, he sent his Angels to be their companions, and to trie them both together in the sanctification of his name, for all his workes and benefits now bestowed vpon them. They beeing met together, are so farre from hallowing the name of God, that presently they fall to the prophanation of it, and before the day of confirmation was come, had lost all; yea, and were so destitute of all vnderstanding, as they had not so much grace left them, as to call to God for mercy. O the bountie of our Creator, that would come himselfe, after he had waited a time, and call them all to an account, and enter with man into a further couenant of grace and mercie.

Q. *Vpon whom was the punishment inflicted?*

A. *Vpon the Diuels the authors, with their instruments, and Adam.* Gen. 3. 14, 15, 16, 17. The examination begins where the sinne ended, and the punishment is first inflicted where it began. God did analyse and anatomise the sinne

backe-ward, and ſo finds out the principall agent, and beginnes with him. God could firſt haue begun with Satan: but he ſhewes vs the way of the inuention of euery crime, and craft, yea, and of euery worke done: and that is to aſcend vpward from the loweſt and laſt agent, or his act. By man hee found out the woman, and by the woman, the Serpent; and there he begins to curſe, and puniſh. And vnder the Serpent are the Diuels puniſhed. The Serpent was curſed aboue all Cattell, and the Diuell aboue all creatures. God put enmitie betweene the Serpent, and the Woman, and it is the greateſt; for, as a woman is more afraid of a Serpent then a man, ſo is a Serpent more afraid of a woman then a man: Philoſophers ſay, from the breath, or ſent of a woman, which is poyſonous to a Serpent: but Diuines ſay, it ariſeth from this ancient enmitie, which is greater, then with any other creature. So the Diuels, which were ſo familiar with a woman at the firſt, ſhall by a woman receiue the greateſt ouerthrow. And we ſee the woman is more afraid of a Diuell then a man; and the Diuell is more afraid of a deuout and godly woman, then a man; who recompence their ſinne, with louing moſt, and ouer-goe men in holy affections.

Pœna diabolis inflicta eſt capitis contuſio (i. e. conſilij fruſtratio) per ſemen mulieris (i. e. Chriſti) & calcaneum contritum a diabolis (i. e. humiliationem) dein obduratio in peccatis adeo vt non poſſint pœnitere, nec remiſsionem conſequi: & eiectio e cœlis in elementa, cum reſeruatione ad iudicium & ignem infernale.

Q. *What is the puniſhment inflicted vpon the Diuels?*

A. We are to learne it from their Inſtrument; *Moſes* elegantly contriuing them vnder one head. Firſt, then we haue the *contuſion*, or cruſhing of their heads, that is, the *fruſtration* of all their counſels and deuiſes; they being able no more to plot any thing againſt God, or his Church. Hitherto they preuailed in ruinating man-kinde: but they ſhall from hence-forth want braines to bring to paſſe ſuch another worke, againſt any of Gods darlings. The beating out of their braines, and bruiſing in peeces of all their policies, ſhall be by the ſeed of a woman, that is, by Chriſt, and that by the heele, to wit, the humiliation of him in our fleſh, and vpon the croſſe. In which he ſhall ſo eagerly purſue the Diuels, and ſtrike ſo mightily at their heads, that in breaking of them he ſhall bruiſe himſelfe. He ſhall tread

ſo

so hard vpon the enemy, as if his very heele should ake with it. *Shuph*, the originall word, as it were, by an *onomatopaia*, or fained found, signifies the shuffling of feete together, and it is giuen both to Christ, and the Diuell, who should (as it were) wrestle together, and that Christ should ouer-throw his enemy, and crush him in peeces, especially his head, the seat of wit and will, which by a Metonymie of the cause for the effect, signifies Satans deuices, &c. and his heele, a metaphor from the loweſt part in man, to signifie, the debasement and humiliation of Christ, wherein he should suffer, the Diuell being a principall agent of all his sorrowes: but Satan should rue his intermedling, when he should feele the knocke giuen by Christ, yea, and grieue that he had euer so much to doe with a woman, whose enmitie he should now find as bitter, as euer he felt sweetnesse in her friendship. *Eue* thought shee was the woman, when shee brought forth *Cain*, as if she had now possessed a man of *Iehouah*, to doe all this; but by the name of her next son *Abel*, she saw the vanitie of her owne opinion; yet *Adam* after he had receiued the promise, rightly called her *Eue*, not onely because shee should be the mother of all the liuing, but that in her might remaine a memorial, that a woman should come to be an instrument of life, &c. *Gen.* 3. 14, 15. Furthermore, here is all our comfort, that Satan is stinted to the heele of the true faithfull elect seed, and therfore shall neuer breake their heads by Apostasie, though he may bruise their heeles by manifold slips and slidings. *Ioh.* 16 33. *Rom.* 16. 20. Other punishments, as consequents of this, are to be gathered, though no more be expressed.

Obserue then, in the second place, the *obduration*, and hardning of them in their sinnes, that they cannot repent, and finde mercie. And the reason is, because they were beginners of this sinne, neither compelled, nor seduced; for, first their vnderstandings, were cleare, they knew the truth, and that distinctly; secondly, their wills were good

Ber. de grat. et lib. arbitrio. angili Sancti ita sunt boni, vt non possint esse mali, prævaricatores angeli ita sunt mali vt iam non valeant esse boni. Via Dæmonum præsumptio & obstinatio, propter præsumptionem stare non potuerunt, propter obstinationem resurgere non possunt.

by creation, and they had power to haue obeyed GODS command: but against all this goodneſſe of God they oppoſe themſelues, and deuiſe which way they may croſſe God, and ſo ſinne againſt the holy Ghoſt. The *Phariſees* knew Chriſt to be of God, and were conuinced in conſcience of the truth he taught, yet ſought they by all meanes to diſgrace him, and ſo ſinned like the Diuels. Conſcience in both, may ſome-times checke them; yet as an vnruly dogge, that ſeeth the cudgell, and would be gone, flyes in the face of his maſter, if he ſee no waies to eſcape; ſo they may tremble. *Iam.*2.19. and yet triumph in their wickedneſſe; for they cannot repent, they rather laugh at their ſinne, and dance in the circle of their wicked courſes, then are any waies mooued, to cry for mercy; and ſo *ipſo facto* are depriued of all hope of happineſſe. Againe, they are not able to ſatisfie for themſelues, and Chriſt did not ſatisfie for them, hauing not taken their nature, but onely ours. As for the good Angels, Chriſt hath merited for them collaterally, that is, they in him by their owne free will, haue *choſen the good part, that ſhall neuer bee taken from them.* Thirdly, they are baniſhed from heauen, into the elements, and reſerued, or confined in them vnto the day of iudgement, and hell fire. 2. *Peter* 2. 4. *Iud. verſe* 5. Wee may ſee the fiery Diuels in *Iob*, at Gods permiſsion abuſing that element, *Iob* 1. 16. Alſo an ayery ſpirit in raiſing the windes. *Iob* 1.19. Earthy Diuels, poſſeſsing men, *Matth.* 8. 28. Watery Diuels, carrying vncleane Swine with them into the Sea. *verſ.* 32. And as good Angels carry the ſoules of holy men into heauen; ſo doe Diuels carry the ſoules of vncleane and vngodly wretches into hell, now they are called the Princes of the ayre, becauſe by the fire and ayre they do the greateſt miſchiefe, and there may they torment the ſoules of men. Euery ſinfull creature is ſtubble, and ſo is not able to ſtand in the preſence of God, which is a conſuming fire: It is for Chriſt and Chriſtians, that Diuels and wicked men feele not the full extent of Gods wrath. God will haue them to exerciſe the graces,

and

and vertues of his seruants: and so by accident they are preserued, and reserued to the generall assize, and fire of hell; Christ shall come in fire, and that fire shall be the melting of the elements, which shall be confounded as in one masse. The ayre is oyly, and the earth is full of combustible matter, as coales, and brimstone. Many pits are full of slime; and as the Countrey where *Sodome* and *Gomorrah* stood, was very bituminous, clammie clay, and glewish ground, with store of slime pits, and so very fit for the exhaling of that matter, which was afterwards rained downe vpon them: so the place that God is now a preparing for the damned, may be in the confusion of all the elements together, where fire shall fearefully seize vpon all things, and God euen prepare all as matter, or fuell for his rage. I heare not that the fire shall be quenched againe in which Christ shall come. And the fire of hell is vnquenchable; and may euen in this become vtter darkenesse, because the Starres shall fall, and melt away, and the powers of heauen shall be shaken, and (as it were) driuen to the earth, and therefore the subiect of light being destroyed, vpon the earth, and within the earth may be this horrible darkenesse, and woefull fire. *Ier.* 17. 13. Some shall haue their names written in the earth, and be as the Parables of the dust: as others in heauen, opposite shall be the places of the elect and damned, and (as it were) a gulfe betwixt them. *Luk.* 16. 26. The reprobate shall then be more narrowly confined, and more fearefully tormented. To conclude, learne further by this punishment of the Diuels, that their first sinne was in tempting of man: for we see that the punishment of them, is onely inflicted for this their rebellion, and their continuing in it: yea, marke further, how God hath punished the rebells in their enuie, they enuied mans estate by creation, and scorned to serue him; they shall now see him aduanced into their roomes, and themselues imprisoned vpon that miserable earth, which they conuerted from a Paradise into a prison, from a delicate palace into a most damnable dungeon. Thus whiles enuie feeds

on others euils,and hath no diſeaſe but his neighbours welfare,it hath all thoſe fauours fall beſide it ſelfe, which it grudged to ſee in others. It is nothing but a pale and leane carcaſe,quickned with a *Fiend*; & it keepes the worſt diet, for it conſumes it ſelfe, and delights in pining. A thorne hedge couered with netles,that cannot be dealt withall,either tenderly, or roughly. What peeuiſh interpreters of good things were the Diuels,that had rather ſtep into hell, then ſtoop a little to their Creator, in ſeruing of an inferiour creature,which now they ſee more honoured then euer before.

Greg. Moral. l. 2. ſit enim mira diuinæ bonitatis diſpenſatione, vt vnde malignus hoſtis, conſentat, vt interimat inde miſericors deus hoc erudiat, vt viuat.

Q. *What puniſhment was inflicted on the Inſtruments, and firſt vpon the Serpent?*

A. *A curſe aboue all the beaſts of the field, enmitie betweene him and the Woman, and a ſenſible feeling of paine in his going vpon his belly, and eating of duſt.* Gen. 3. 14, 15. All things were for man and his comfort, therefore it was an odious thing to be his ouer-thrower, and God layes a reaſonable puniſhment, on the vnreaſonable Inſtrument. Theſe wormes were worthy creatures of God, but now moſt wretched, and aſhamed to appeare abroad, and therefore liue in the earth, and are ſeldome to be ſeene. Their skins paine them if they liue long, and alwaies it is painefull vnto them to crawle, or creepe, becauſe the belly is their ſofteſt part, and oppreſſed with the guts and body lying vpon it. In winter they ſtirre not, being almoſt dead with cold. Their meate is the earth, a grieuous dyet, and the greateſt enemie to life, conſiſting of heat and moyſture. Wee may ſee by the wormes that feed on the earth, how in dry weather they are withered and pined to nothing, and what adoe they haue to thruſt out their earthy food in a raynie morning. Laſtly, this beaſt was curſed in this, that now woman ſhould take heed how ſhe came neere him, and he likewiſe ſtricken with a feare of her, &c.

Pœna inflicta mulieri eatenus ſubiectio ad virum coacta, dolor multiplex et geſtionis & partus.

Q. *What was inflicted vpon the woman?*

A. *Beſides that which ſhe hath comman with man, her inforced ſubiection to her husband, and her manifold griefe in*

conception,

conception, bearing and bringing forth. Gen. 3. 16. She should not now be so bold with her husband, her limits were to be shortned, and her yoke made more grieuous. Shee was an instrument of his hurt, and is now to feele it, by her liuing with him, conceiuing by him, bearing and bringing forth of his off-spring. The blessing of God before was great, and should haue taken away all paine, which now is iustly inflicted for her disobedience. The paine of the belly is to both instruments a *memorandum* of medling with forbidden fruit.

Q. *What is inflicted vpon Adam, and consequently vpon all his posteritie?*

A. *Sinne and death.* One sinne begets another; and the second is an effect of the former, both properly and accidentally; properly as a branch of so bitter a roote: accidentally, as inflicted by diuine Iustice. One and the selfe same effect may haue diuerse causes: as for example. *Iob* 1. 21. with 15. vers. &c. *Satan, Sabeans, Chaldeans,* &c. as well as God aflict *Iob.* Act. 2. 23. wicked hands, as well as Gods crucified Christ. *Exod.* 7. 13, 14. 22. and 8. 15. 32. and 9. 7. 12. 14. 34, 35. and 10. 20. 27. &c. *Pharaoh* and God both harden, the one in punishing, the other in sinning: and God wils to punish one sinne with another: the sinne he wills by accident, the punishment by counsell. It enters not into the minde of God to commit sinne. *Ier.* 32. 35. and yet it is his minde to punish the abominable with their owne abominations. They that are ambitious of their owne destructions, neuer want the plagues of God to seize vpon them. He that setteth and selleth himselfe to sinne, shall finde God as ready to offend him with Iustice, as he can be to offend God with iniustice. As man sowes, so shall hee reape, and if there be a brewing of death, tunn'd vp in vessels of sin, it is good reason that the sinner should drinke it.

Aug. cont. aduers. leg. de prophet. l. 1. c. 24. Vt crimina criminibus vindicentur, & supplicia peccatorum non tormenta sint sed incrementa vitiorum.

Origen. de princip. l. 3. c. 1.

Aug. de perfect. institut. Cat. 9. quia peccauit voluntas secuta est peccantem peccatum habendi dura necessitas. Retract. l. 1. c. 1. Naturæ nostræ dura necessitas merito præcedentis iniquitatis exorta est. et c. 15. peccatum tale vt idem sit & pœna peccati itaque effectum iustitiæ, hinc vult per se. Mille parit luctus mortalibus vna voluptas. For euery ioy that man doth here possesse, a thousand woes his minde doe daily presse.

CHAP. XIX.

Of Originall and Actuall Sinne.

Queſtion.

WHat ſinnes are inflicted?

A. *Both originall, and actuall. Adams* tranſgreſſion turned the Chariot of the ſoule cleane out of the tract of good, ſo that now it is impoſsible he ſhould euer get into his way againe. Small ſinnes are like to ſlips, and ſlidings, whereby men fal and hurt themſelues, but great ſins are like down-falls, which wound, lame, diſ-ioynt, or breake ſome member, &c. Mans firſt ſinne was a miſerable downefall, for it did wound and waſt the whole man, and made him euery way vnable to ſtirre hand or foot, to pleaſe God. *Gal.* 6. 1. *Catartizein*, is to ſet a ioynt, and man is reſtored againe when God of his goodnes doth bring euery facultie of ſoule, & member of the body into his due courſe. See how the firſt ſin put all out of ioynt, and diſplaced the whole image of God. Firſt, man neglected his ordinary *calling*, when careleſly he ſuffered the Serpent to enter. Secondly, he abuſed his *eare*, ſtanding betwixt God and the Diuell, when he left God and liſtned vnto his enemy. Euer ſince which time he hath beene dull of hearing Gods word. They are not made more deafe of hearing, that dwell by the fall of *Nilus*, then *Adam*, and all his poſteritie, of harkning what God ſayes. Thirdly, his *eye* wandered, when he ſaw that to be deſired, which was ſo plainely forbidden. Fourthly, his *feeling* was peruerted, touching where it was ſure to be tainted. Fiftly, he *taſted* with delight, that which he ſhould haue ſpit out, as bitter, and poyſonfull. Sixtly, his *ſmelling*, which is ſet ouer the mouth to giue intelligence to it, whether our meat be ſweet or no, was here trecherous

Hier. Hangeſt. c. 3. et 13. ex Adæ delicto, &c. Secuta eſt plaga atque iuſtitiæ originalis ablatio, & originalis culpæ incurſus. Peccatum originale eſt totius hominis exorbitatio, vnde liberum arbitrium ad malum tantum, ad bonum nullum.

to

to the palate, in suffering it to swallow downe so stinking a morsell. Thus the fiue senses were as *Cinqueports* for temptations, where sinne began first to trafficke, and at length, Satan became Lieutenant of them all, and by them not long after gained custome-tribute of Soules. From all these wheeles running wrong, Satan creepes neerer the Soule, and gets possession of all the interior senses. While the *Crocodile* sleepes with open mouth, the *Indian* Ratte shootes himselfe into his belly, and gnawes his guts in sunder; so entred mischiefe at the open gates of this securitie. A watchfull prouidence would haue preuented this eminent danger. Now the fancy begins plausible inuentions, here is a tree for wisedome, the cogitation takes it for a truth, and the memory hath forgotten both the loue, and law of God. Vnderstanding thus blinded with sense, neuer calls this sophistry to her tribunall, but taking one argument for another, teacheth the will to conclude amisse, and so the Diuell is imbraced for God, and *man being thus subuerted, sinned, being condemned of himselfe.* Tit. 3. 11. And by this disobedience are we all made sinners, both actually and originally. *Rom.* 5. 19.

Q. What is originall sinne?

A. *An exhortation, or swaruing of the whole man, both inwardly in himselfe, and outwardly in the gouernment of the creatures.* Psal. 51. 5. Rom. 3. 10. & 5. 12. 18, 19. and 7. 24. and 8. 5. Eph. 4. 17, 18. 1. Cor. 2. 14. Col. 3. 9. Tit. 1. 15. Heb. 12. 1. Gen. 6. 5. and 8. 21. Isa. 57. 20. First, originall sinne is not the wheele, or man himselfe, but the exorbitation or swaruing of it. Secondly, it is come in the place of originall righteousnesse, and so is a priuation of that, and an euill habite in the Soule. Thirdly, It is not a sleeping habite, but an inward act, euer stirring in man, as doth the first act of the soule, which is neuer quiet. Fourthly, in this

Chrys. in Mat. Hom. 7. tale quippe est vitium malignitatis, vt a nullo. Impulsa pleruntque sese ipsa præcipitet. Aug. cont. Iulian. Pelag. lib. 6. c. 8. præter istam motum inest homini malum, vnde surgit hic motus; sicut inest timiditas homini timido etiam quando non timet. Magist. Sent. l. 2. dist. 30. f. originale peccatum culpa est. g. fomes peccati, lex membrorum, languor naturæ, siue tyramus, &c. dist. 35. L. aliquid ponit, &c.

inward

inward motion, it hath alwayes an inclination to euill. Fiftly, It moſt ſpecially poſſeſſeth the will; and therefore by the auncients, is called *concupiſcence*, which is the wills motion, where now all ſinne beginnes, and by a kinde of imperious command, drawes all other wheeles about with it. By this ſinne, the whole man is in euill, and whole euill is in man, as the Chaos had the ſeeds of all creatures, onely wanted the ſpirits motion, to bring forth: ſo this wants nothing but Satans heate to hatch euen Cockatrices, and ſuch like poyſoned monſters.

Q. What note we from hence?

A. *That mans wit and will are exorbitant*, and therefore he hath no freedome of will to any good, that is, that may be pleaſing vnto God, but wholly is carryed vnto euill. *Ioh.*8.34,35. *Rom.*3.11.2.*Pet.*3.5. *Heb.*11.6. *Gen.*6.5. *Ier.*8.21. and 13.10.23. and 17.9. *Pſal.*14.1.3. *Math.*7.18. and 12.34. *Iob.*3.3. and 6.44. and 12.39. *Rom.*7.18. The Pelagians held free will, the Manichees denyed it, and yet both Hereticks: of the one we condemne the Papiſts, of the other they condemne vs. But againſt the Manichees we hold free will, and againſt the Pelagians deny it to the queſtion *vnde malum?* wee ſay not *a Gente tenebrarum per creationem, ſed a rege tenebram per corruptionem vnde non tollitur poſſe habere fidem, poſſe habere charitatem, quod eſt naturæ; ſed velle habere, &c. quod eſt gratia. Tertul. cont. Marcion. lib.*2. *Aug. Hypogn. lib.*3. *& cont.*2. *Epiſt. Pelag: lib.*3. *cap.*7: *& de prædeſtinat. Sanct. c.*5.14. *& cont. Iulian. Pelag. l.*2. *& de corrupt. & grat. c.*1. *& de duabus animab. cont. Manich. cap.*13. *& Retract. lib.*1. *c.*15. *de Geneſ. adv. Manich. l.*1. *c.*3. *Retract. l.*1. *c.*1. *Cont. Adimant. c.*26. *Retract. l.*1. *c.*22. *Hieron. adv. Pelag. l.*1.2. The Fathers confuting the Manichees did grant liberty of nature acknowledging that God in the beginning created man righteous and left him in the hand of his owne counſell, and in the power of his owne free-will to begin his owne actions, and after a ſort to be good of himſelfe, and hauing Lordſhip and rule of all other things committed to him, hee might thereby firſt

ſhew

ſhew himſelfe Lord and ruler of himſelfe: but by his fall he diueſted himſelfe of all glory and happineſſe whereto God had enſtalled him by his creation. So that by creation they defend free-will againſt the Manichees, and by corruption deny it againſt the Pelagians. In confuting the former, they ſpake liberally of free will, but the other heretickes made them ſpeake more diſtinctly and exactly. And herein S. *Auguſtine* hath troden the path moſt plainely and fully. *In Ioan. Tract. 5. 49. de prædeſt. & grat. c. 9. Epiſt. 107. Enchir. c. 30. de peccat. Mer. & Remiſſ. Conſil. Arauſ. 2 c. 22. Manichæi negant homini bono ex libero arbitrio fuiſſe initium mali. Pelagiani dicunt etiam hominem malum ſufficienter habere liberum arbitrium ad faciendum præceptum bonum. Catholica vtroſque redarguit. Deinde poſſunt duo errores inter ſe eſſe contrarij, ſed ambo ſunt deteſtandi, quia ſunt ambo contrarij veritati, Aug. cont. 2. epiſt. Pelag. l. 3. cap. 2.*

Without the principle of life, it is impoſsible to liue, therfore originall ſinne beeing in the place of originall righteouſneſſe, and now no new principle of faith, as yet infuſed, man is euery way diſ-inabled to liue well; liue hee may, and that freely; but it muſt be in ſinning. The Chariot of the ſoule is cleane carried out of the way of holineſſe, and man runnes quite beſide the line of the law. It is left to God to worke, both that which is firſt, to will; and that which is laſt, to worke. *Phil.* 2. 13. To will and to runne is mine: but without God I can doe neither well. *Without mee* (ſaith Chriſt) *you can doe nothing; no, not thinke any thing*, ſaith *Paul.* Alas, what can they doe that are not lame, but dead in ſinnes? *Eph.* 2. 1. The firſt bond is broken, and therefore God and man are parted, as really and truely, in regard of ſpirituall life, as when the naturall ſpirits are extinguiſht, body and ſoule flye aſunder. By the influence of Gods Spirit alone, muſt a new life be created in vs, that was not, and not ſome former life excited: yea, further, wee are not pre-diſpoſed, and prepared of our ſelues, for the receiuing of it. As there is no vacuitie in nature,

nature, no more is there ſpiritually. Euery veſſell is full; if not of liquor, yet of ayre: and ſo is the heart of man; though (by nature) it is empty of grace, yet it is full of hypocriſie, and iniquity: neither can it bee filled with grace, except it be emptied of theſe euill qualities: and as in a veſſell, ſo much water as goes in, ſo much ayre goes out: ſo in the narrow mouthed veſſel of the heart, ſo much grace as comes in by drops, ſo much ſinne is expelled, and the firſt expulſion is violent, man not co-working at all; for he is informed (as it were) with ſinne, and is contrary to the worke of grace, the very wiſedome of his fleſh is enmitie, not ſecret, but publike, in reſiſtance: neyther doth nor can ſubiect it ſelfe. *Rom.* 8. 7. *Ouc hupotaſſetai, ou dunatai*, two words that cutte the very throate of our free-will. It ſubiects not, there is reſiſtance, and where there is reſiſtance, there is contrarietie; and contraries ſuffer violence of one another. And the corrupt will is turned againe to God by violence; I ſay not the will, for that is a ſubiect of both, and paſsiue in conuerſion, ſuffering grace by violence to caſt out ſinne. As farre as it oppoſeth by corruption, ſo farre is it conſtrained to yeeld by grace; and in the firſt motion will not ſubiect, nay, becauſe of ſinne cannot: but the wheele once turned againe by grace, is as ready to doe well, as euer it was to doe euill. Onely Lord, I know, that by reaſon of this oppoſition, my ſoule will take a long time to emptie and fill, and that the beſt veſſell cannot bee quite full, while it is in the body; becauſe there will bee ſtill theſe remainders of corruption. Though I muſt not bee impatient of Gods delay, yet will I neuer reſt content with any meaſure of grace in this world: but will euery day endeauour to haue one drop or another added to my ſmall quantity: ſo ſhall my laſt day fill vp my veſſell to the brim.

Q. What is actuall ſinne?

A. *The continuall iarring of man vpon outward obiects, by reaſon*

reason of this naturall exorbitation. An instrument put out of tune, is dissonant in all harmonies. *Rom.* 3.13,14,15,16, 17,18. Throate, tongue, mouth, feete, actions, &c. are all without Gods feare. *Rom.* 1.29,30. *Psal.* 50.16,17,18,19, 20. *Psalm.* 10.4. and 14.1. Hainous crimes, neither sparing God nor man. *Psal.* 10.6.11.13. and 40.13. and 74.8. *Isa* 28.15. *Matth.* 12.24. *Luk.* 12.19.45. and 18.11, 12. 1. *Cor.* 2.14. *Gal.* 5.17. These and many more declare plainely, how man in all his outward actions, swarues from the prescript rule of righteousnesse. And heere the Lord, beside the order of consequence, and contrarietie, in punishing one sinne with another, and making both bitter, and stinging to the conscience, hath a double act: First, he limites the sinne, what way, and how farre it shall goe. He hath a bit and bridle to curbe any sinner. *Psal.* 32.9. and when he is gone to the vtmost of his teacher, hee can pull him backe againe to his taske with shame. The very Diuels can bee no more malicious in their mischiefe, then God will haue them. 1. *King.* 22.21,22. *Iob* 1.12. Secondly, God directeth sinners euermore to his glory, they shall honour him when they thinke least of it. They that neuer learned to lispe a word of a better life, shall liue for God, when they dye to damne themselues. If good thoughts by restraining grace, looke into a wicked heart, they stay not there; as those that like not their lodging, and therefore are soone gone. They scarce finde an Inne to baite in, before they bee baited out againe with mis-rule: onely that light of Gods loue, & countenance, that shines into an holy heart is constant, like that of the Sunne, which keepes due times, and varies not his course, for any of these sublunary occasions: yet blessed be God, who restraines the plots and practises of the wicked for the good of his elect.

Peccatum actuale est vel maius vel minus respectu personæ a qua in quam; vel rei atrocitas, vel modi efficiendi ex ignorantia, infirmitate, exerta manu, &c. Aug. Epi. 105. ignorantia in iis, qui intelligere noluerunt, peccatum est, in iis qui non potuerunt pœna peccati.

Simple ignorance becauſe it makes ſin the leſſe, it will make our hope the greater, wherras affected ignorance making ſinne the greater, will make our hope the leſſe though God can glorifie himſelfe in the conuerſion of the greateſt ſinner.

Q. What are the degrees of this sinne?

A. *It may be greater, or lesser, in respect of whom, or against whom it is committed, likewise in respect of the matter, manner, or measure of working it, as whether it be done of knowledge, or ignorance, of infirmity, or stubbornesse, or with an high hand.*

Iam.

Iam.1.14. A wicked obiect brings in ſuggeſtion, ſuggeſtion delight, delight conſent, conſent practiſe, practiſe cuſtome, cuſtome obſtinacy, obſtinacy hardneſſe of heart, and that a reprobate mind. 1.*Tim.* 1.13. *Rom.* 2. 5. & 1. 28. *Ier.* 5. 3. Luſt is leſſe then adultery, haſty anger is leſſe then *Racha*, and that then *foole*. *Math.* 5.22. It is a notable precept euer to be remembred, keepe your ſelues in your ſpirit. If the fountaine be dryed vp, the riuer decaies, and if ſinne be ſtopped in the heart, the fluxe thereof is eaſily ſtayed. As a Cockatrice is moſt eaſily ſlaine in the ſhell, ſo ſinne in the firſt conception, before it gather ſtrength: but here is one folly, wee fight not with it, when it is weake: and therefore cannot withſtand it, when it is ſtrong. The ſinne of a Iew, is greater then of a Pagan, of a teacher then a ſcholler, *Rom.* 2. 18. 20, 21. *Hee that knowes Gods will and doth it not, is to bee beaten with more ſtripes* then one that is meerely ignorant. *Luk.* 12. 47. A ſtricter Chriſtians ſinne is greater then the ſinne of a prophane man. Againe, it is a leſſe ſinne to ſtrike a common man then a Conſtable, a Conſtable then a Iuſtice of peace, a Iuſtice of peace then a Iudge, a Iudge then a Prince, a Prince then to put out the hand againſt God. It is a greater vnkindneſſe for a ſonne to offend his father, then another man, &c. Habitall ſinnes are worſe then actuall, and a railing habite is worſe then a ſlip, or error of the tongue. Here may a queſtion bee demanded, whether the ſinnes of the firſt Table, or the ſecond are greater? Anſwere; compare perſon with perſon, and then *cæteris paribus* euery ſinne againſt God is more vile then againſt my neighbour: but other circumſtances may aggrauate, and make a ſinne greater in the ſecond Table then the firſt. Idle taking of Gods name in vaine, vnreuerently in ordinary ſpeech, are not ſo ill as Murther and Adultery. Negligence on the Sabboth, and ſtealing a nappe by chance at a Sermon, is not ſo vile and villanous as to robbe and kill by the high wayes ſide: but let circumſtance goe with circumſtance, as perſon with perſon, degree with degree, &c. and then euery ſinne

againſt

against the first Table is worse then against the second.

Q. How many sorts be there of actuall sinnes?

A. *Two; the sinnes of commission, and the sinnes of omission.* Ier. 2. 13. And man doth vsually omit good; before hee commit any euill. The want of doing worthily, makes a man wanton in doing wickedly.

Q. What is the sinne of omission?

A. *The not doing of that good which should be done.* Mat 25. 43,44. 2. Thess. 1. 8. Negatiues in goodnesse are positiues in euill; at the last day shall men be iudged for not doing good. It is not what harme, or hurt haue you done, but what health and helpe haue you beene to the needie? God made nothing to bee idle, but euery thing to worke vnto his end, that the great worke-master of all, might be glorified in his handy worke. This sinne is not properly an act, but not acting, and for want of tearme wee call it actuall. It springs from originall sinne, which makes vs vnapt to good.

Q. What is the sinne of commission?

A. *The doing of that euill we should not doe.* Rom. 1. 28. These two branches, or streames of originall sinne, shew vs the nature of the fountaine it selfe, that as it is dry and barren of good, so it sends forth an Ocean of euill. As it is a priuation of good, so it makes vs omit all duty; as an inclination to euill, it makes vs commit all villanies. *Ier.* 4. 22. *Wise to doe euill, but to doe good no vnderstanding.* Prompt to vice, vnapt to vertue. *Ex peccato originis sumus ad omne bonum inepti, & ad omne malum procliues.* To conclude this punishment of sinne, and iustifie God in his act; Sinne runnes with the act, and is more in the agent then the action: yet it glues them both together; and by meanes of this concretion, it selfe is both cause and effect. For as arts are concreted, and concreated with things, that is, God did (as it were) clap the art, and the thing together: so the Diuel hath conglutinated and compacted the sinne and the substance together. A Logician doth reason, It is not so much the man as his Logicke that performes the art: so it is

Homo, vt qui, Mens, vt qua.

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is not ſo much the man that makes a Garment, as the Taylor, &c. Hence wee learne in the blacke Art of the Diuell, that it is not ſo much the ſubſtance as the ſinne that doth euill; and that ſubiect onely ſinneth, which is glewed together with the ſinne; God therefore running along with the ſubſtance, as well as the ſinne doth, and being in the action, (not by co-operation, as it is an obliquity, but by a ſecret and vnſpeakeable direction and deſtination, as it is applyable to a better end) may doe that by his *owne power, wiſedome, and Iuſtice*, which neither the ſinne, nor the ſinner can bee ſaide to doe, and ſo very well may puniſh the ſinner with his ſinne, and yet be no cauſe of it. *Rom.* 1. 24. Gods *contract* will euer be free from ſinnes *contagion*, euen as the Sunne-beames raiſe an ill ſauour out of a dunghill, without any infection at all to themſelues. The fire can ſolder two peeces of iron together, and yet goe in and come out againe, without beeing made irony, or hard at all: ſo God by ſtirring in the rotten vlcer of the heart, and by the heate of his word, hardning and ſteeling the crabbed nature of man, can get in, and goe out at pleaſure, without all *ferrumination*, or ſoldring with man, as ſinne and Satan doe.

CHAP. XX.

Of Death.

Queſtion.

WHat is Death?

A. *A deprination and loſſe of life, with a feareſull ſubiection to the miſery of this life, and the life to come.* Gen. 2. 17 Rom. 6. 23. Man by ſinne is made vnable to pleaſe God, he muſt therfore be diſſolued and new made, or changed, that he may doe it. Death ſhould be farre more welcome

come vnto vs then sinne: for that may prepare vs for heauen, when this will be sure to cast vs into hell. Alas, is it not pitty to see our feare misplaced? All men feare to suffer euill, but few they are that feare to doe euill. Of two deaths we feare the lesse, and neuer dread the last & worst. There are but two stages of the first, the *bed*, and the *graue*. The former, if it haue paine, yet it is speedie, and the latter as it is senseleſſe, so it giues rest. Against this there are many *Antidotes*, and comforts, and we know that an euill that is euer in motion, cannot be fearefull: that onely which both time and tempest, nay, eternity it selfe finds standing, is worthy of terror. And let them tremble at it that delight to liue in the former punishment. As for the first, there are no by-paths of a fairer, or neerer way, all that trauell to the holy land, must bee content to offer this tribute at the *Pison Castle*, or gates of death, crownes and scepters lye piled at this entrance, and seeing God will not re-edifie without taking downe of this old house, I will welcome death. We receiue any homely messenger from great personages, with due respect to their masters: and what matters it what death it be, so it bring me good newes? And what newes can be better then this, that God sends for me, to make me more happie, then my crasie carcase will suffer me to be, till it be mended, and cast in a better mould. Let them feare death, which know him to be as a pursuiuant sent from hell to fetch them: as for vs, wee can passe chearefully through the blacke gates, or darke entry of a corporall death, vnto our glorious mansions aboue. *Methodius* against *Proclus*, compareth sinne to a tree growing in a wall, which spreading abroad his roots dissolueth the stones and ioynts of the wall, and cannot be pulled out, but by pulling downe the wall. But let vs proceede, to see both deaths, that by them wee may learne our misery, and see Gods greater mercy.

Q. What things are to be considered in death?

A. *The inclination and beginning, or the perfection and end.*

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Mortis gradus inchoatio & perfectio.

The beginning of any act is part of it, and when man sets his hand to any thing, hee is doing it. If there had beene any act of spirituall life, man had liued, and God had beene well pleased, and his life had beene immutable: so on the contrary, when man begins to die, he is a dying, and God sayes in *the very day that thou eatest, or sinnest, thou shalt dye.* Gen. 2. 17. *Adam* was left a dead man, as soone as hee had tasted of the tree, and euery man is crasie from his cradle. The pace of death is soft and sure, and euery man (liue hee neuer so long) is a dying man till hee bee dead. *Deut.* 28. 22. 61. 65.

Q. How many deaths be there?

Aug. de verbis Dom. Serm. 5. Deus amissus mors animæ, anima emissa mors corporis.

A. Two; *The first and the second.* The soule dyes the first death, by *sympathie* with the body, and the body dyes the second death, by *sympathy* with the soule. *Matth.* 10. 28. *Reu.* 2. 11. *Reu.* 20. 6. 14. Yet in nature the second death is the first; for, the soule dies first in sinne, the punishment being inflicted according to the fault. Neuertheless, that is called the second death, because the extremity of it is to begin after the end and perfection of the first.

Q. What is the first death?

A. *Subiection to the miseries of the world.* Iob 5. 7. and 14. 1. Earth was made mans Paradise, and Palace of pleasures: but now it is his true *Bochim*, as the *Israelites* called their mourning place: We begin our life with teares, and therefore *Lawyers* define life by weeping; If a childe bee heard cry, it is a lawfull proofe of his liuing, to possesse the miseries of this world: els if he be dead, we say he is stillborne; and at our parting with this world, God is saide to wipe off our teares. Labour and paines goe now together, and one word [*ponos*] is sufficient to expresse both: whence wee say, hee that labours, takes paines, and a woman is sayde to be in labour, when shee is in the trauell, and paine of child-birth: yet by creation God made both to labour without paine: onely with sinne paine seized vpon the bones, and the minde was possessed with a wearinesse,

and

and irksome loathing of what it must doe. Looke into our fields, and there shall we finde toyling and moyling, and tyring of our selues at plough and sithe: looke into the waters, and there is tugging and tuing at the oares & cables. Looke into Cities and there is plodding vp and downe, and sweating in shops, till men complaine of wearinesse. Looke into Schollers studies, and there is tossing of braines and bookes, scratching the head, euen to paleneſſe, and infirmitie. Looke into the most pleasurable place vpon earth, the Courts of Princes, and there how are men wearied with tedious attendance, emulatory officiousneſſe, &c. Are not all things full of labour, and labour full of sorrow? Nay if we turne our selues to idlenes, it is as wearisome as work. Oh then, what wretches are we to be so much in loue with this life? What Gally-slaue likes and loues his chaine? Prisoner his Dungeon? He is a mad Mariner that salutes the Sea with songs, and the hauen with teares. It is a fooliſh bird, that when the cage is open, had rather sit singing within the grates, then be at liberty in the woods. Children cry being called to goe to bed, when the more discreete call it their rest. Our God sayes of the blessed, that die in his Son, they rest from their labours. Who can loue bolts and fetters, when he may haue them stricken off, and an *Angel* of God to shine in his Iayle, as he did once to *Peter*, and open him, both the *wooden* and *iron* gate, and bid him be gone? What? a little more sleepe and slumber in the hands of his keepers, rather then follow the *Angel* of God into liberty? We are wonderfully besotted, if we doe not long after the better life, as often as we thinke of the miseries of this.

Q. What is the beginning hereof?

A. *The losse of the good things of the body, as the sense of nakednesse, of maiesty* (whence comes shame) of *comelineſſe* and *beauty*, as also of *health*, whhnce man is exposed to wearineſſe, dangers, sickneſſe, and a dayly dying. *Gen.* 3. *Mortis prima inchoatio, in amissione bonorum corporis, hinc est sensus nuditatis; & maiestatis, hinc pudor, deim venustatis sanitatis, hinc expositus fatigationi, tumpericulis & morbis, denique non posse non mori.*

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7.10. *Deut.*28.21,22. Of all the creatures man was moſt comely without a couering. Beaſts would bee naſtie without haire, and birds without feathers: God apparels them in their excrements, becauſe their temper was not ſo exquiſite as mans, whoſe beauty was to be bare: and I cannot but wonder, that pride ſhould be crept into clouts, which are the enſignes of ſhame. Our fineneſſe is our filthineſſe, and our neatneſſe our naſtineſſe, if we grow proud of what ſhould humble vs. Againe, ſuch a maieſty was in man that the very bruit beaſts ſhould haue reuerenced it, which now being couered, they contemne and deſpiſe. Onely ſome reliques of it remaine, to teſtifie what was once in man, the very *Lyons* will winke to looke man in the face, and the *Crocodile* perhaps with a kind of remorſe, will waſh the face of man with his teares, whom he hath apprehended. And now we couer not our faces and hands, becauſe they are as yet the greateſt ſeats of mans maieſty. Furthermore, for comelineſſe, what deformities are in the faireſt? *Abſolons* ill qualities ſhewed his temper was not abſolute. In beautifull faces all hold not proportion, & it were no ſinfull mixture, if there were an abſolute *ſymetrie* of al parts. And for *ſanity*, it is wel ſeene by the infinite diſeaſes of the body, what a *dyſcraſie* is in the whole. A horſe hath not ſo many infirmities as a man. *Ariſtotle* though it came from the worke of nature, being more curious in man, then any other creature. Hence an error more dangerous, and by conſent of parts inlarged: but *Ariſtotle* was a pegge too low, ſeeing the whole diſtemper came from ſinne.

Q. *What elſe?*

A. *Subiection to the miſeries which come by the loſſe of externall good things*, as firſt of ſuch things, wherewith the life of man was *honoured*, as the loſſe of friendſhip, honour, rule ouer the creatures, eiection, or caſting out of paradiſe, with an interdiction, or forbidding of vs to enter by the *Cherubins*. Secondly, of things neceſſary for the *maintenance* of this life, as of foode, which though he laboured vntill he

ſweat

sweat againe, yet should the earth bring forth briers, thorns & thistles. Also of *raiment*, and clothing, without which he should suffer extreame cold and nakednes. And lastly, in all his possessions and goods, continuall calamitie and losse. *Gen.* 3.17,18,19 23,24 *Deut.*28,29,30, &c. Sorrow for losse of friends, disgrace in the creatures, turning out of Paradise, like some base borne brood, vnworthy of such a princely palace: if he might haue left it like a tenant, or sold it like an owner, it had bin some credit vnto him: but to be cast out for a wrangler, and haue the good Angels turne against him, which were created as his guard, must needes much perplex his mind, and could be no lesse then forerunners of his end. Adde to this, his food with famine & faintnes, his corne with cockle, his sweat to drinesse of body, and drines of graine (the very earth being now become a mother of weedes, and step-mother of wheate) his cloathing either clogging nature, in keeping it too hot; or ouer-little, leauing it to the annoyance of the aire, and to starue as wel with cleanlines of apparell, as cleanenes of teeth: and lastly, euery calling subiect to calamitie, and goods least good when most need; and we cannot but conclude, that all these together were great hastners of his death: but aboue all, seeing now instead of a blessing, Gods curse was carryed withall, and could be no lesse then a deuouring canker, or wartwort in all his actions and possessions. Sin lockes vp a theefe in our counting-house, which will carry away all, and if we looke not vnto it the sooner, our soules with it.

Q. What is the perfection and end thereof?

A. *The going out of the Spirits, whereby the soule departeth from the body, and the body afterwards is returned and resolued into the earth, and other elements, whence it was taken.* Gen.3. 19.Eccl.12.7. Obserue, that neither soule nor body dye, but onely the Spirits that hold them together: they fall asunder by the extinction, consumption, or congelation of the Spirits that runne along in the bloud, &c. Here then is nothing but improuidence, that addes terror vnto this death,

Mortis prima perfectio separatio animæ a corpore, & corporis ad pulverem redactio.

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death. Let vs but thinke of it, and wee ſhall not feare it. Doe wee not ſee, that euen Beares and Tigres ſeeme not terrible to thoſe that liue with them? how may wee ſee their keepers ſport with them, when the beholders dare ſcarce truſt their chaine? Let vs then bee acquainted with this death, and we ſhall be the better able to looke vpon his grimme countenance. I am aſhamed of this weake reſolution, that we ſhould extoll death in his abſence, and bee ſo fearefull in his preſence. Often in our ſpeculations haue wee freely diſcourſed of ſuch a friend, and now, that hee is come to ovr beds ſide, and hath drawne the Curtaines, and takes vs by the hand, and offers vs his ſeruice, wee ſhrinke inward, and by the paleneſſe of our faces, and wildneſſe of our eyes, wee bewray an amazement at the preſence of ſuch a gueſt. Do wee not ſee that there is no helpe to heale vs, but by pulling all aſunder? Lord, teach mee while I liue, to dye vnto ſinne, and liue vnto righteouſneſſe, that ſo when I ſhall dye vnto nature, I may liue vnto glory. Our ſinne hath made it bitter, and thy mercy hath made it better then life. This *Eſau* in ſtead of frowns, ſhall meet vs with kiſſes, and although wee receiue a blow from his rough hand, yet the very ſtripe and ſtroke ſhall be healing. I will therefore neuer grieue to tread in the ſteps of my Sauiour to glory. I know, my laſt enemy, by his goodneſſe, ſhall be my firſt friend in my paſſage to another world.

Q. What is the ſecond death?

A. *The ſubiection of man to the miſeries of the world to come.* Rom. 2. 5. *An heaping of wrath againſt the day of wrath.* The little ſparke of immortality, and beame of Gods eternity, through ſinne, of an inualuable bleſsing, becomes an intollerable curſe, ſubiecting of vs to the miſeries of another life, let ſuch an adder freeſe without doores: if it bee harboured and warmed at the fire, he will ſting him that hath entertained him, and then it will be but a matter of floute, *Aluiſtis incendium quo nunc ardetis:* yee haue fedde the fire your

your selfe, be content now to bee burned in it. *Ambros. in* 1. *Thess. c.* 4. *transeunt hinc in Gehennam vt discant verum esse quod credere noluerunt. Cypr. de simplicitate prælat. Metueret conscientia nostra si crederet; quia non credit omnino nec metuit: si autem crederet & caveret. Si caveret evadere.*

Oh, that wee could feele this as well as the other, and vpon the first groanes seeke for ease. What mad man will purchase this crackling of thornes (such is the worldlings ioy) with eternall shrieking, and torment? But it is no marualle, seeing onely wise men seeke for remedies before their disease; sensible patients, when they begin to complaine: as for fooles they will doe it, too late. Oh that wee could weepe on earth, that wee might laugh in heauen. Who would not be content to deferre his ioy a little, that it may be perpetuall, and infinite? Better that we should weepe with men, and laugh with Angels, then fleering with worldlings, to gnash and howle with Diuels.

Q. What are the beginnings thereof?

A. *In this life as forerunners, emptinesse of good things, and fulnesse of euill, as ignorance of mind, terror of conscience, and hence a flying from God, and hiding of our selues, rebellion of will, inordinate affections, finding the reines loose in their necks, and like wild horses, carrying vs ouer hilles and rocks, and neuer leauing vs, till we be dismembred, and they breathlesse; or on the contrary, if God restraine them by pulling them in with the sudden violence of the strait hand of his Iustice, they fal to plunging, and careering, and neuer leaue till the saddle be empty, and euen then dangerously strike at their prostrate rider*: for after terror of conscience, filthy lusts get the dominion, and bring men into a deepe securitie and senselesnesse of their misery, and like blinde *Sodomites*, they are groaping after euill, when God smites them. It is iust with God that those which want grace, should want wit too: It is the power of sinne, to turne men into stockes and stones. Easie warnings neglected, end euer in destruction. It is a mercy of

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God to warne vs by our consciences: yet as some children grow careless and obstinate with often whipping; so some sinners grow more senseless, and stupid by the often and frequent lashes of their consciences. But alas, securitie and presumption attend, euen at the threshold of ruine, and bring a man to be without all sense and feeling of his misery: onely God who knowes by an vnwonted blow to fetch blood out of the sturdiest heart, can so strike, that conscience after all this deadnes, shall looke wonderfully agasht vpon the sinner, and driue him to horrible despaire. Gods iudgements are the racke of godlesse men; if one straine make them not confesse, let them be stretched one wrench hyer, and they cannot be silent; and therefore security is euer accompanied with despaire in the end, and a fearefull expectation of iudgement. Nay, whiles they liue here, God doth often bring vpon them some extraordinary iudgement. Thus then you see the symptomes of the second death, horror of conscience, from whence flight and occultation arise; then security breeding in men the senselesnesse of sinne, and despaire for it, and lastly, some extraordinary iudgement of God. *Eph.* 4.18. *Deut.* 28.28. *Gen.* 3.10. The things of this life when they come vpon the best tearmes, are but vaine; but when vpon ill conditions, burdensome; when they are at best, they are scarce friends: but when at worst, tormentors. Alas, poore worldlings, how ill agrees a gay coate, and a festred heart? What auailes an high title, with an hell in the Soule? Lord heale these euill symptomes of the second sorrow, least I sleepe in the most miserable death.

Mortis secundæ perfectio est eiectio a Dei facie, &c. Aul. Gel. Si quid feceris honestum cum labore, labor citò abit, si quid turpe cum voluptate, turpitudo manet, voluptas abit.

Q. *What is the perfection of it?*

A. *An eiection, or eternall separation from the face of God, & an iniection, or casting of the soule immediately after the first death into hell,* where there is an increasing of sinne, but more truely of torment, their sinnes being turned into sorrows, and they then finding no pleasure in euill; for sinne being the greatest misery, and most opposite to good, cannot but be the principall part of their torment. Furthermore,

more, a reſeruation of the body in the graue, as in a dungeon, againſt the diſſolution of the world by fire, and day of iudgement, when after the reſurrection, both body and ſoule, meeting together againe, ſhall be caſt into hell fire, where there is both an increaſe of ſinne, of the gnawing worme of conſcience, and torment, and from hence weeping, wayling, and gnaſhing of teeth. Weeping is the expreſsion of ſorrow, and ſorrow cooles the heart, and cold makes the teeth to chatter: ſo that their torment and miſery ſhall be intollerable. Sinne ſhall increaſe the worme of conſcience, and conſcience ſhall make all to ſympathize with it in ſorrow, and ſorrow ſhall be augmented by fire and cold, ſuch paines ſhall the damned indure in hell, as neuer eye ſaw, nor eare heard, nor can poſsibly enter into the heart of man. *Iſa.* 30. 33. *Math.* 13. 40. 42. and 25. 41. 2. *Theſſ.* 1. 9. *Reu.* 20. 14. The Papiſts neere adioyning to hell make three places more, as *Limbus* of the Fathers before Chriſt, of *Infants* before Baptiſme, and of *Purgatory* for ſatisfaction. As a Caldron hath brimmes, and a bottome; ſo hell is the bottome of the Caldron, Purgatory is the middle, and the Fathers, and Infants were in the brimme. Wee ſay in all ſcalding and fiery inſtruments, the greateſt heat is in the top: but this ſeething Caldron, though it did hemme in the Fathers, like the gard of a gowne, yet was it full of pleaſure vnto them, onely infants being in the next border, had neither paine nor pleaſure. Here is a tale of *Limbus*, without either welt or gard, yet ſo plaine and palpable an error, that it confutes & confounds it ſelfe. God, his law, mans life, his recompence, ſocietie, and Sauiour, doe all exclaime againſt ſuch dreames of *Limbus*, and *Purgatory*. Firſt, God deales with all mankinde, either in iuſtice, or mercy. Secondly, his law is either broken, or kept; and of ſacrifices for all ſinnes and ſinners, there are none appointed for the dead. The law then whom it caſts in this world, it condemnes in the world to come without redemption; and God is iuſt in the higheſt degree,

Aug. de octo Queſtion bus Dulcitij. Q. 2. Cyprian. ad v. Demetrian: Ambroſ. de bono Mort. c. 2. Aug. de Ciuit. dei. l. 21. c. 26, 27. et de 8. Quaſt. Dulcit. Q. 1. et de fide & oper. c. 16. et de peccat merit et Remiſſ. l. 1. c. 28. et in Epiſt. Ioan. Tract. 10. Hypogn l. 5. de Ciuit. dei. l. 13. c. 8. In Ioan. Tract. 49.

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degree, and therefore takes no expiation out of his Sonne, and if he once admit it in his Sonne, he is likewiſe merciſull in the higheſt degree, and therefore ſends none to *Purgatory*, or *Limbus*, whom he euer meanes to recall back againe. Thirdly, mans life either pleaſeth, or diſpleaſeth God, and all men walke but in two pathes; and ſo come accordingly to their ends. Fourthly, the recompence is either hell or heauen, the one prepared for the reprobate, the other, for the elect; and of a third place, Scripture makes no mention. Againe, the bleſſed reſt from their labours, eſpecially, ſinne, and puniſhment: therefore the curſed liue in both: and as ſin is the moſt grieuous labour to the godly. *Rom.* 7.24. ſo ſhall it be the greateſt torment to the wicked. Either after the firſt death we reſt from this painfull labour, which is a peece, yea, the greateſt part of our heauen: or elſe we liue in it, which is no leſſe then hell it ſelfe. Fiftly, after the firſt death we meet with no other ſocietie, but either of Angels, or Diuels. Laſtly, our Sauiour was a Lambe ſlaine from the beginning of the world, and ſo from that time raiſed againe. *Ioh.* 11.24,25. *Lazarus* ſhall riſe againe, why? becauſe Chriſt is the reſurrection, and he was not then actually dead, or raiſed. In the progreſſe of a King, he himſelfe is the firſt mooner, though many goe before him, all are attendants vpon his perſon, whether they goe before, or follow after. There is then no need to ſhut heauen againſt the Fathers, becauſe Chriſt was not then actually riſen and aſcended, for they all waite vpon Chriſt, though in time they goe before him vnto heauen. As for children they are either of faithfull parents, or of infidels, and therefore are they not excluded from grace and mercie, &c.

CHAP.

CHAP. XXI.

Of the propagation of Sinne.

Question.

HItherto *of the transgression; What is the propagation of it?*
A. *All that posteritie that was to proceed from Adam by ordinary propagation, as it should haue had happinesse, if hee had stood, so is it made obnoxious to all his miseries, he falling.* By a rule in nature he begets children, and by a rule in diuinitie he begets them sinfull, and yet both naturall. It was in mans nature to doe well for himselfe, and others: and so by consequent to doe euill, and conuey the same to all his heires;

Aug. de Trinit. l. 13. c. 12. parentum priorum debito vniuersos posteros obligante. Ber. Domin. prima post Epiphan. Ser. 1. nostra est culpa & nobis iusto dei iudicio imputabatur licet occulto. Et de aduentu Dom. Ser. 1, in Adam omnes peccauimus, & in eo sententiam damnationis accepimus omnes. And here the stoutest Papists confesse imputation, *Bell. de Amiss. grat. et statu peccati, lib. 4. c. 10. Peccatum Adami ita posteris omnibus imputatur, acsi omnes idem peccatum perpetra vissent. et lib. 5. c. 17.* But they sticke at Christs imputed righteousnesse. Yet *Chrys. in Rom. Hom. 10.* makes them equall. *Si tibi Iudæus dixerit quo pacto vno recte agente Christo vniuersus orbis saluus factus est, possit illi respondere quo pacto vno non obediente Adam vniuersus orbis condemnatus est. Aug. de verb. Dom. Ser 36 In ramo nihil adhuc commiserunt, sed in radice perierunt. Propagatio igitur est ex iure Gentium, quia Adamus apud deum legatus & sponsor pro se & omnibus ipse tunc temporis fuit instar omnium deinde ex iure hæreditario, quia radix omnium & omnes in lumbis eius futuri hæredes iustitiæ si persteriterit, in iustitiæ si defecerit. Denique ex dei ipsius iustitia, & perfectione qua nihil condonare potest nisi ei satisfactum sit ad vltimum quadrantem, & infinitate quæ ad omnes reos sese extendit, nec non ratione ἀκυρίας, qua præcise agit ad id quod malum est. Hinc est imputatio transgressionis realis, & culpa, reatus, pœna & in pœnæ originale peccatum traducitur ad filios proximos per parentes quatenus in generatione, id quod deus rectissime fecerat & formarat, ipsi co-operantes exorbitare fecerunt: actuale peccatum est cuiusque suum, in pœna etiam mors vtraque infligitur, hinc filij mortis & iræ. Aug. cont. Pelag. l. 2. c. 4. concupi scentia lex peccati cum parvulis nascitur. Idem de peccat. merit. & Remiss. contr. Pelag. 1. 29. Quod in membris corporis huius inobedientur mouetur, totumque animum in se delectum conatur attrahere, &c. Hoc est malum peccati, in quo nascitur omnis homo.* Rebellion bewrayes it selfe in little children by vnreasonable motions and stirrings. *Aug. cont. Pelag. lib. 2. cap. 29. Qui non ratione, sed dolore interdum cohibentur.*

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heires; for as naturall ſpirits runne along in the blood, and are apt for generation: ſo originall righteouſneſſe, as a more diuine ſpirit, runnes along with the whole frame, to frame it in others: now that being loſt, a worſe ſpirit of euil hauing taken vp the roome of the firſt, formes men according to a ſinfull image. *Gen.* 5. 3. *Adam is ſaid to beget in his owne likeneſſe and image.* Rom. 5. 12. 14.

Q. *By what right is ſinne propagated?*

A. *By all kinds of right*; firſt by the *law of Nations*; for *Adam* was a Prince of all his poſteritie, who couenanted with God for vs, and for himſelfe, for the performance of obedience, and therefore he breaking, we brake. Hee was alſo as our *Legate*, and did lie as our *Lidger*, or deputie with God; and therefore wee may bee ſaid to doe whatſoeuer he did. Hee went as a common ſuretie for vs all, and on him was all our credite repoſed, and hee was betruſted of God with the eſtate of vs all. It is therefore a nationall equitie, that wee comming all into one bond and obligation, ſhould all fare alike. Secondly, we haue it by the *law of inheritance*, hee was our father, and wee were his ſonnes, he the roote, and wee the branches, and therefore were to participate with him in all his eſtate. Doe wee not ſee how children are left in good, or bad caſe by their parents, and of meere relation they become their lawfull heires and ſucceſſors? Thirdly, by the *law of diuine Iuſtice*, the perfection whereof doth not pardon the leaſt ſin without ſatisfaction to euery farthing, as alſo by the infiniteneſſe of it that extends it ſelfe to euery guilty perſon, and by reaſon of the violation of the law, and diſhonour of the law-giuer, deales moſt ſtrictly and preciſely with euery ſinner. One man may kindle ſuch a fire, as all the world cannot quench. One plague-ſore may infect a whole kingdome; and here we ſee, how the infection of *Adams* euill, is growne much worſe then a perſonall act. Satans ſubtiltie hath euer bin to begin with an head of euill, knowing that the multitude (as we ſay of Bees) will follow their maſter. *Corah* kindled a fire of rebellion, two hundreth and fiftie *Captaines* readily

readily bring ſtickes to it, & all *Iſrael* are content to warme their hands by it: onely here the Incendiaries periſh. God diſtinguiſhing betwixt the heads of a faction, and the traine: but in this all are alike, though we were all a ſleepe in *Adams* loynes; becauſe the law was equally giuen for all our benefits, and our proſperitie ſtood in the firſt well husbanding of the happie eſtate God yeelded vs in Paradiſe. If any obiect, *Ezek.* 18. 20. the ſonne ſhall not die for the fathers ſinne. The anſwer is, when he is not guiltie of it, either by propagation, or tranſgreſsion, he himſelfe according to his birth liuing and dying in it. *Heb.* 7. 9,10. It is ſaid *Leui payed tythes in Abrahams loynes:* ſo we in *Adam* were bound by law to ſtand to his reckoning.

Q. *After what manner is ſinne propagated?*

A. *Neither from the body to the ſoule, as comming from our vncleane parents;* As if the ſoule being purely created, ſhould fall into the body, as a man in pure white rayment doth fall into a puddle of dirt and mire; for the body is not the firſt ſubiect of ſinne, but the ſoule, and therefore cannot bee the head and fountaine of propagation. *Neither is it from the ſoule to the body, as begotten of our vncleane parents;* for then ſhould it be as mortall as the body & ſpirits of it, as alſo croſſe God in his ſpecial relation of *the Father of ſpirits.* Heb. 12. 9. He is a Father of both. *Pſal.* 139. 14. *Iob* 10. 10,11,12. But of the one by the parents, of the other, immediately by himſelfe. It therefore followes by iuſt conſequent, that it proceeds from the vnion of both into one man; for, though our parents, as bruit beaſts, beget not ſoules, yet they beget a more perfect creature, in that they are the procreant cauſes of man, vnited of his eſſentiall cauſes. *Gen.* 4. 1. *I haue gotten a man from the Lord. Iehouah,*

Magiſt. Sent. l. 2. diſt. 32. liter. E. The corruptible fleſh made not the ſoule ſinfull: but the ſinfull ſoule made the fleſh ſubiect to corruption.

Lib. 3. diſt. 17. B. The cauſe of carnall cõcupiſcence is not in the Soule alone, nor in the fleſh alone, but is made of them both:

like as a fountaine ſpringing vp in clay ground preſently receiueth of the nature of the ground: this clay water is neither of the fountaine, for there is no clay, nor of the earth alone, for there is no waters but ioyntly from them both: ſo is the ſoule corrupted at the firſt coniunction with the body: the ſinne is not in the ſoule, which is created pure, nor in the fleſh which is not capable of ſinne, but ſpringeth forth of the coniunction and commixtion of them both, taking his head from the Soule to the members of the body.

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Adam, and *Eue* were all about the compoſition of *Cain*, his Soule was inſpired pure and holy: yet as ſoone as the vitall ſpirits laid hold of it, It was in the compound a ſonne of *Adam*. The thing may well be explained by this ſimilitude. *A skilfull Artificer* makes a clocke, of all his eſſentiall parts moſt accurately; onely he leaues the putting of all parts together, to his vnskilfull Apprentiſe, who ſo iumbles together the ſeuerall ioynts, that all fall a iarring, and can keepe no time at all, euery wheele running backward way: ſo God moſt artificially ſtill perfects both body and ſoule: but our accurſed parents put all out of frame, and ſet euery part in a contrary courſe to Gods will. *Pſal.* 51. 5. Warmed in ſinne, is vnderſtood of the preparation of the body, as an inſtrument of euill, which is not ſo actually, till the ſoule come.

Q. *What followes from hence?*

Aug. cont. Iulian. l. 2. non erat iuſtum ſine crimine tranſire ſupplicium. idem, Retract. l. 1. c. 15. Dicimus eos reatu eius implicatos, & ob hoc pœnæ obnoxios detineri.

A. *A iuſt imputation of the firſt tranſgreſſion, as alſo of the fault, guilt, and puniſhment, and that both in ſinne and death,* Rom. 5. 12. 1. Cor. 15. 21.

Q. *How is originall ſinne propagated?*

A. *By our next parents,* and ſo aſcending to *Adam* himſelfe. *It is impoſſible to bring a cleane thing out of filthineſſe.* Gen. 5. 3. Iob 14. 4.

Q. *How is actuall ſinne conueyed?*

A. *In the maſſe and lumpe*; otherwiſe in kinde euery mans actuall ſinne is his owne. *Ezek.* 18. 20.

Q. *How death?*

A. *Seed* and *food* are the principles of our life, in procreation and preſeruation: the firſt we haue from our parents, which is deadly, as poyſoned with ſinne: the other comes from our ſelues, being ignorant of what ſhould be good for our bodies; but beſide the firſt death, there is a conueyance of the ſecond, wee being borne the children of wrath; for Gods diſpleaſure was kindled as well againſt *Adams* poſteritie, as *Adam* himſelfe. *Eph.* 2. *verſe* 3.

Q. *How is Eue made partaker of Adams puniſhment?*

A. *Beſides*

A. *Beſides her proper puniſhments, as an inſtrument of euill, ſhee participates with Adam in all we haue ſaid*: for God made them both equally, for an happie eſtate, onely the wife was to inioy it by meanes of her husband; firſt, as ſhee was taken out of him. Secondly, as they were to hold together for better and worſe, in regard of their marriage. Thirdly, as ſhe was a companion with him in the ſame ſin: they did both eate, ſinne, and ſee it at the ſame time. *Gen.* 3.6,7.

Iuſtin. Martyr. Dialog. cum Typhon. Eue being an incorrupt Virgine, conceiuing by the word of the Serpent, παρθενικὴ καὶ ἀδιάφθορος ἔτικτε. *Peccatū Euæ imputatur vt ex viro deſumptæ eiuſdem fortunæ (vt ita dicam) & ſtatus conſorti & in peccato ſociæ. Ambroſ. in Luc.* 13. *Adam & Eua primi illi vt generis, ita erroris parentes. Synod. Moguntin. c.* 5. *primorum [non primi] hominū peccatum propagatione in omnes homines tranſire, ac ſecum panam ſuam trahere in liberos igitur vtriuſque parentis immediatè cognitione inuicem naturali genitos propagant.*

Q. *Was propagation then from them both?*

A. *Yes, immediately from them both, as their children were begotten by the mutuall knowledge of the one the other.* Gen. 4. 1. and 5. 3. Hence Chriſt was not borne ſinfull, becauſe of the holy Ghoſts ſeparation, not onely of the ſeed of *Mary*, but likewiſe of *Mary* from *Ioſeph*. *Mary* her ſelfe could not be without ſinne, becauſe propagated; this is onely the priuiledge of her ſonne, who of vnholy ſeed by the ſecret operation of the Spirit, and ſeparation of a part from the whole, tooke that which was moſt pure and holy.

CHAP. XXII.

Of Redemption.

Queſtion.

Hitherto of mans Apoſtaſie, *what is mans* Anaſtaſie, *or returne to God againe?*

A. *It is the ioyfull reduction, or bringing of man againe into fauour with God.* Rom. 5. 8,9,10. 1. Theſſ. 5.9. Here we need not doubt vnder Chriſt, without feare of *premunire*, or offence to the crowne and dignitie of the iuſtice of God, to affirme of faith in the merits of our Sauiour, that it is Gods ſtrong arme and power, to the enlining and ſauing

sauing of euery soule. So that now with a *Non obstante*, we may looke vp to God in Christ, and without the law of workes, receiue a better estate by the Gospell then euer we inioyed. We are saued by faith as an instrument, not for faith as a qualitie. *Aug. cont. lit. Petil. l. 2. c. 84. Verba sunt hominum extollentium gloriam hominis sub nomine Christi, vt gloria minuatur ipsius Christi. Ambros. de Iacob. Non gloriabor quia iustus sum, sed gloriabor quia redemptus sum, &c.*

Q. *What are the parts of our rising againe?*

A. Two; *Redemption, and application.* Ioh. 3. 14. There is a lifting vp of Christ on his Crosse, and a beleeuing in him for life. *vers.* 16. Gods loue in giuing his Sonne for vs, and then application of him by the Spirit.

Q. *What is Redemption?*

A. *A satisfaction made vnto the iustice of God for man by a Redeemer.* Rom. 3. 24, 25, 26. And here comes in the speciall worke of the second person: thus farre wee haue gone with the Fathers worke, both in Creation and Prouidence; and now in a speciall manner of the Sonne doth manifest himselfe; for the Father goeth no further without him.

Athanas. de Incar. verbi illius enim opus erat nos restituere, qui ab initio, cum non essemus, nos condidit. Nec poterat alius renouare in nobis abolitam dei imaginem nisi patris imago.

Q. *How is it wrought?*

A. *By a Mediatour, who doth intercede betwixt God and man*: the Father is offended, and cannot bee reconciled without some mediation. All was made vnholy when the *first Adam* sinned; It is the *second Adam* that must rectifie all; *Moses* the seruant built the house with a partition wall in the midst. *Eph.* 2. 24. Christ the Sonne pulled downe that *Screene*, and cast all into one, bringing both Iew and Gentile into fauour with God. The worke therefore is properly a mediation by redemption; or, a redemption for mediation. 1. *Tim.* 2. 5.

Per Mediatorem qui est heri, hodie, & in æternum Iesus, Christus, Propheta, Sacerdos & rex, factus in plenitudine temporis

Q. *Who is the Mediatour?*

Vbi naturæ duæ; diuina, humana. Humana nostræ per omnia similis, excepto peccato, & subsistendi modo. Distinctæ tum in se, suis proprietatibus. Vnio personalis naturæ assumentis, immediate personæ secundæ, mediatè deitatis: naturæ assumptæ per se ἀνυπόστατο, vt inseparabiliter tota subsisteret in tota.

A. *Iesus*

A. *Iesus Christ, both God and man, who yesterday, to day, and for euer, is the Sauiour of mankinde.* They that were yesterday, yea, from the worlds beginning, were saued by him alone, so they that liue to day, or shal come afterwards into the world, doe all expect for saluation by him. *Heb.* 13, 8. He redeemes, because we are captiues; he mediates, because there is a controuersie betwixt God and vs, and that continually, because Gods wrath would euer be breaking forth, except our Mediatour stood in the gap for vs.

Q. *Why is Christ called Iesus.*

A. *Because the end of his mediation was to bring vs to saluation.* *Moses* brings the people into the wilderneſſe: but *Ioshua*, a type of Christ, into *Canaan*. *Moses* dies in the desert, and sees not the promised land: shewing plainely, that the law can lead vs into desolation, but Christ, and the Gospell must bring vs out of it. *Zerubbabel*, a Captaine of Gods people, and a type of the Law, carries them out of captiuitie: so the Law, when it saith, *Doe and liue*, shewes plainely, how man may be saued: but *Ioshua*, a priest, or sacrificer, must be ioyned with him, or else in *Canaan* it selfe, the people were to be cast out againe. These were liuely types of Christ, by whom alone we are brought to heauen, and confirmed in the happinesse of it. *Math.* 1. 21. 1. *Tim.* 2. 5, 6.

Aug. de Nat. & grat. c. 44. Ea fides iustos sananit antiquos, quæ sanat & nos. i. e. Mediatoris dei & hominum, hominis Iesu Christi, fides sanguinis eius, fides crucis eius, fides mortis & resurrectionis eius.

Q. *Why Christ?*

A. *As Iesus is the proper name; so this is the name of his office, and it signifies, his annointing.* *Kings*, *Priests*, and *Prophets* were all annointed. Hence the name *Messias*; he receiued the thing signified by it aboue all his fellowes. *Psal.* 45. 7. *Luke* 4. 18. *Act.* 4. 27. and 10. 38. *Heb.* 1. 9. 1. *Kings* 19. 1. *Leu.* 8. 12. 1. *Kings* 19. 16. Both the Testaments tell vs of Christ bequeathed, and teach vs, that he was that Christ, that is described in both: hence in the old Testament, we haue Priestly, Princely, and Propheticall Bookes: so in the new, the Gospels are Regall, shewing that Christ was that King of the Iewes. The Epistles are more sacerdoticall,

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doticall, beginning for the most part with prayers and supplications. And the Reuelation of Saint *Iohn*, is meerely Propheticall. And all these are necessary in Christ, to make him a complete Sauiour: we stand in need of them all, and of their daily exercise. *Isa.* 61. 1. Speakes of Christs vnction, which was notified to that great assembly, *Luke* 3. 21. When the Spirit descended vpon him in the similitude of a doue, and by this annointing he cures vs, not by burning or cutting but by this most soft and gentle kinde of cure: Whatsoeuer was bitter in the position that heales the deadly disease of sinne, he dranke it himselfe, and wonderfull it is; the Physitian drinkes the potion, and the patient is healed.

Q. *Why should Christ be a Prophet?*

A. *That he might reueale vnto man the will of his Father, and be the onely Doctor of the Church.* Luk. 4. 18. *Christ was annointed to preach the Gospell.* Deut. 18. 15. 18. Math. 21. 11. Luke 7. 16.

Q. *Why a Priest?*

A. *That he might make a full attonement with the Father for man, and reconcile vs daily vnto him, both by his expiation and intercession.* Math. 20. 28. Luk. 4. 18. 1. Ioh. 2. 2. and 4. 10. Psal. 110. 4. Zech. 6. 13. Heb. 5. 6, and 7, 3.

Q. *Why a King?*

A. *That he might rule and gouerne them, whom as a Prophet he had taught, and as a Priest he had reconciled to his Father, subduing his and their enemies, and procuring them peace and prosperitie continually.* Psal. 2. 6. Math. 21. 5. Reu. 17. 14. and 19. 16.

Q. *Why God and man?*

A. *That he might redeeme vs by paying a price sufficient*: as likewise being Mediatour, he might communicate with both natures, which were by him to be reconciled; that being inferior to his Father as touching his manhood, and superiour to man as touching his God-head, he might the better bring both together againe. *Gal.* 3. 20. *Phil.* 2, 6, 7. 1. *Tim.* 2. 5. *Heb.* 8. 6. and 9. 15. & 12. 24. Hence in Hebrew, the

the name *Immanuel*, and in Greeke, *Theanthroopos*: *Isa.* 7. 14. God man, or God with vs, and in our flesh. *Zach.* 13.7. *Gnamith*, the Father cals Christ his Fellow, and *Iob.* 19.25. *Goel*, his Kinsman, and *Isay* 8. 8. *Emmanuel* God with vs. *Gaal*, from which *Goel* commeth, signifieth to redeeme and reuenge, which was appropriate by the Law to the neereſt Kinsman, who had power to reuenge his brothers blood, finding the murtherer out of his citie of refuge, as also to redeeme his inheritance being loſt through pouertie: ſo Chriſt being our flesh is the reuenger vpon that murtherer that God caſt out of heauen, and redeemer of that better Paradiſe which we had loſt by ſinne.

Q. *What is here to be obſerued?*

A. *Two things; The diſtinction of theſe two natures, and their perſonall vnion.* Ioh. 1.1. The Word was God. *verſ.* 14. The Word was made flesh. Truely God, truely man, and yet but one Mediator.

Q. *What is the diſtinction?*

A. *Whereby the two natures remaine diſtinct in him, both in themſelues, and their properties.* Math. 28. 20. Vbiquitie is proper to the diuinitie of Chriſt, and not his humanitie. *Ioh.* 16.7. Abſence proper to the humane nature. 1. *Tim.* 3. 16. God manifeſted in the flesh, not confounded with it. 1. *Pet.* 1. 18. Dying and quickning are proper to the diſtinct natures of Chriſt. Yet this we are to vnderſtand, that there is a tropicall communion of properties, in regard of the whole, wherein theſe parts are vnited, as God dies, that is, he that is both God and man dyed in his manhood. The people thought, Chriſt did contradict himſelfe, and the Scriptures *Ioh.* 12.35. *Meſſias abideth for euer, & thou ſayeſt, he dyeth, &c.* Both theſe are true, *Meſſias* liueth when he dieth, and dyeth when he liueth. There was neuer a ſeparation of his two natures, though body and ſoule parted for a while. We muſt therefore hold, that neither the God-head is at any time changed into the manhood, nor yet the manhood into the God-head. *Luke.* 24.39. 1. *Pet.* 4.1. Furthermore, we are to learne, that Chriſts humane nature is

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like vnto ours in all things, but in sinne, and manner of subsisting. *Phil.* 1. 7. 8. *Heb.* 2 17. and 4. 15. *Iacob. Gen.* 49. calles him *Shiloh*, which signifieth that little skinne, or tunicle of flesh wherein infants are wrapped when they come into the world.

Q. *What is the personall vnion of these two natures?*

A. *Whereby the nature assuming, and nature assumed, make one Messias, or Mediatour betwixt God and man:* the nature assuming, is infinite, and his action is incomprehensible; yet this we may safely affirme, that the second person in Trinitie immediately assumes, and then the God-head: so that our flesh is first taken by a person, and hence our nature assumed, is without all personall subsistence in it selfe, and is inseparably conioyned with the diuine nature, and doth wholly subsist, that is, the whole manhood subsists in the whole God-head; for whole God is in heauen, & whole God is on earth, because the diuine nature hath no parts, and so our flesh is not in a part of the God-head, but wholly in the whole. And yet not euery where with the whole. For the assumption is not by way of extension, as a forme extends his matter: but of ineffable vnion, humane nature hauing no standing of it selfe, but by and in the diuine nature. It is locally circumscribed, as hauing quantitie, and consists as a finite thing within the limites of essence, being truely compounded of matter, and forme. And yet it hath neither parts, nor passions, essence, or accidents, which are not assumed vnto the diuine nature: when body and soule were asunder and locally in diuerse places, then were both of them inseparably knit vnto the God-head. *Ioh.* 1. 14. *Colos.* 2. 9. The Papists say, Christ was Mediatour according to his humane nature onely, which is derogatory from this personall vnion; for, as the person assuming, giues the nature assumed subsistence, so action, and it is not able to doe any thing without it. Therefore according to

Theodoret. ideo carnem assumpsit, vt per passibile id quod est impassibile passionẽ sustineret. Damasc. lib. 3. cap. 20. πάντα ἀνείληφεν, ἵνα πάντα ἀγιάσῃ. *Et cap. 16.* τὸ ἀπερίληπτον ἀπερίγραπτον. *Abaillardus ait, cur redemit nos per sanguinem, cum potuit per Sermonem? Respondet Bernardus Epist. 191. Quid prodest quod nos instituit si non restituit? Adde, quid prodest si nos restituit, si non plene restituit. Ambros. in 1. Tim 6, 2. Vt eius vtroq; esset Mediator. Idem in Hebr. 7. in aternum*

diuinitate & humanitate Mediator inter deum & hominem. Aug. Orat. cont. Iudæos, Pagan. et Arian. c. 8. nobis Mediator factus est homo totus & deus, verbum, anima, caro, vnus Christus. Chryso. in 1. Tim. Hom 7. Theophylact. in 1. Tim. cap. 2. Theodor. in 1. Tim. c. 2.

both

both natures, Christ redeemes, and the worke is not to bee deuided. Furthermore, wee say the second person assumes, not the first, for hee is principally offended; not the third, for hee is to testifie of the reconciliation: yet such is the vnion, that wee come by it, both to the Father, and the Spirit. For immediately the second person assumes, then the Deitie; and hauing fellowshippe with that, wee haue it also with the Father and Spirit. Now if the diuine nature should first assume, then would the action bee the Fathers; or if the Spirit, then should the Father haue two Sonnes, &c.

Chap. XXIII.

Of Christs humiliation.

Question.

VVHat are the parts of Redemption?

A. Two; *His humiliation, and his exaltation.* Psal. 110. 7. Isa. 53. verse 12. Rom. 8. verse 34. Ephes. 4. verse 9, 10. Phil. 2. verse 8, 9. And the reason is giuen by Saint *Luke*, chap. 24. verse 26. Christ must of necessitie, both suffer, and be glorified. We see by experience, that if a man bee fallen, another cannot raise him, except hee bow himselfe downe to him: so Christ humbled himselfe, that man might be raised.

Q. *What is his humiliation?*

A. *Whereby hee was made subiect to the iustice of God, to performe whatsoeuer the same might require for the redemption of man.* Rom. 10. verse 4. Gal. 4. verse 4. Heb. 7. verse 22. Christ became our Surety, and so bound himselfe to pay all our debts. Papists say; Christ is a Mediatour

cour betweene himselfe, and vs; but they are ignorant, how a sinne may more peculiarly be against one person, then another; as the manhood it selfe is more properly vnited to the second person, then any other. Christ doth principally mediate betwixt the Father and man; and yet the iustice of the whole Deitie, and consequently of euery person is satisfied.

Q. *What did the iustice of God require?*

Bernard. in Cant. Ser. 61. Christs righteousnesse is not a short cloake that cannot couer two, but being a large & euerlasting righteousnes it will largely couer both thee and me, and in mee it shall couer a multitude of sinnes, but in thee (O Lord) what but the treasures of piety, the riches of goodnesse? *Epiphan. cont. Marcion. Hæres. 42.* a curse dissoluing the curse. *Bern. ad Milit. templ. c. 10. Suscipiens panam, & nesciens culpam.* The humanitie tasted the smart; when it touched not the sinne. It felt that which was painefull, when it committed nothing that was sinfull.

Ans. *Two things; Satisfaction for the trespasse, or payment of the forfaiture, and righteousnesse answerable to the law, for the payment of the principall.* The one frees vs from death; the other, brings vs to life. By the first we are made no sinners, by the second wee are made iust. The law stands still in force for death, and life, sinne and die, is by Christs death satisfied, doe and liue, is by his life fulfilled. *Daniel 9. verse 24.* Christ reconciles to God by suffering, and of enemies makes vs friends: but wee neither deserue, nor can iustly desire any thing, vntill he bring his owne righteousnesse for vs. *Romanes 4. verse 25.*

Q. *Wherein consists all this?*

A. *In the conformitie of himselfe, both for himselfe, and vs, to the image of God, and the law, in performing perfect obedience thereunto, as also in vnder-going for his such death and dolours as were requisite.* As *Adam* was made in the image of God, and bound to keepe the law for himselfe, and vs: so Christ must be conformed in nature to Gods image, and in all his actions to his Fathers will. He is holy and iust, both for vs, and himselfe; but his sufferings are onely for vs, and not himselfe. And here two questions arise; first, whether his originall righteousnesse, and actiue obedience, were onely for himselfe, his passiue onely for vs, and sufficient for our saluation; It may be obiected, by his blood we are saued, &c. *Answ.* Here a part is put for the whole; for, we are saued as well by his life, as by his death, and they

are both of them, both actiue and passiue. Christ suffered in being conceiued, and he was no sooner made man, and made vnder the law, but he began to pay for vs; for, as, *Adam* dyed as sooneras he had sinned: so Christ suffered as soone as he became our suretie; therefore his whole life and death are for vs, and our payment. Hee that dies by the law is not acquitted, or iustified, but condemned. He that makes *false Latine* may be pardoned, or punished, but not iustified. Euery law acquits, when men are found to haue done nothing against it: but it moreouer rewards, when subiects are found to performe the vtmost required by it. Christ therefore is to suffer and satisfie, but that will not iustifie vs, except further be found in him, that he hath done nothing against the law, nay, also that he hath to the height and full measure fulfilled it. We haue neede both of originall and actuall righteousnes to bring vs to heauen, and out of him it is not to be found. His conformitie with God in holinesse, is expressed. *Luke* 1. 35. in obedience. *Iohn* 5.30. *Rom.* 5.19. and 10. 4. In suffering. *Phil.* 2. 8. *Hebr.* 5.8. *Mathew* 26. 37. *Marke* 14.34. *Luke* 22. 44. *Math.*27. 46. And that it was both actiue and passiue, is plaine, by the eating of the paschall Lambe. *Exod.* 12. with sweet bread, and sowre hearbs.

The second controuersie is about the second death, which is the punishment of the damned, and therefore not fit for Christ to suffer. Concerning this we acknowledge that Christ did not, neither could vndergoe, or suffer the second death, which is a casting out and banishment from blessednesse, and the fauour of God. God forbid that any Christian should haue such a thought of our Lord Christ, who euer since his conception was θεάνθρωπος, and could not be other for any moment of time. If we view the Father and the Sonne in *aterna, & insolubili ἑνότητα, sine complacentia*, we shall finde they were neuer so much as estranged one from other in loue, and mutuall good pleasure. For Christ euen in vndergoing this dolorous taske obeyed his Father. Yet might there be in the performance of this taske, as part of it,

Catech. Trid. in art. Mortuus & sepultus.
Canus. lib. 12. *cap.* 13.
Aquin. 3. *p. que.* 46. *art.* 5.
Sed in profundo Christi passionibus melius est nescire centrum quam non tenere circulum.
Ambros. in Luc. 22. *l.* 10. *Sequestrata deitatis relatione diui-*

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nitatis æterna, tædiomeæ infirmitatis afficitur Clamauit homo diuinitatis separatione moriturus. Leo, non soluit vnionem, sed subtraxit visionẽ. Magist. Sent. lib. 3. dist. 21. Separauit se diuinitas, quia subtraxit protectionem. Separauit se foris, vt non esset ad defensionem, sed non intus defuit ad vnionem. Si non ibi cohibuisset potentiam, sed exercuisset, non moreretur Christus. Theodoret. in Psal. 21.

it, a kinde of short apprehension of sequestration, whilest Christ groaned vnder that load, which was taken off our backs and layed on his shoulders, in as much as he stood in our stead. Whiles Christ suffered bodily dolours, he neuer complained. *Isa.* 53.7. No thornes, no nailes, fetcht blood from him with so much paine, as his owne thoughts, *My soule is heauy vnto death.* Oh, what man, or Angell can conceiue the taking of that heart, that without all outward violence, meerely, out of extremitie of his owne passion, bled, through the flesh and skin, not some faint dew, but solide drops of blood. If I be asked, how the Sonne of God (very God) whose humane soule was euer hypostatically and inseparably vnited to the God-head, could be cast

The permission of the Deitie, that the humanitie might suffer. *Isychius in Leuit. l. 5. c. 16. Diuinitas abesse dicitur, cohibens propriam virtutem ex humanitate vt daret spacium passioni, gratia, auxilij, mortis. Irenæus. Quemadmodum fuit homo vt tentaretur: ita etiam verbum, vt glorificaretur, & παυχάζετο quidem verbum dum tentaretur, crucifigeretur, & morte obiret; homini autem aderat dum vinceret, sustineret, resurgeret; & in cælum ascenderet. Bern. Ser. 5. de verbis Esaiæ: est quædam derelictio, vbi non fuit in tanta necessitate virtutis exhibitio, nullæ maiestatis ostensio. Aug. lib. de essent. diuina passio Christi, dulcis fuit diuinitatis somnus. Iansen. Comment in Concor. cap. 143. p. 1023. Derelictum se conqueritur Dominus, tum quod a deo non eruetur malis, quibus affligebatur: tum quod diuinitas subtrahebat ab humanitate Christi consolationis riuulos, relinquens eam pati quæ naturaliter erant afflictiua. Hilar. in Psal. 68. Vsque ad mortis profunda descendit, & omnis in eum terror desauientis in nos tempestatis incubuit. Athanas. de Interp. Psalm. Iram contra nos conceptam ob prænaricationem in se sustinuat Hieron. in Psal. 87. Iram & procellam macellationis furoris tui, quas in gentes effusurus eras, super me induxisti, qui peccata eorũ susceperã Aug. Epist. 99. Certe anima Christi nullo mæstificata peccato, vel damnatione punita est. Fulg. animã Christi in inferni doloribus non torquebatur. Totus tamen homo semetipsum tradidit, & totus homo semetipsum obtulit, quia totum hominem deus ille suscepit, ideo totius hominis in se passionis veritatem monstrauit, & animam rationalem habens, quicquid fuit infirmitatis animæ sine peccato suscepit & pertulit. Ad Toraſimand. l. 3. Cypr. defenc. p 66. l. 28. Hier. in Isa. c. 25. factus est pro nobis maledictum vt nos a maledicto liberaret, quod enim nos pro nostris debebamus sceltribus sustinere, ille pro nobis passus est. Bern. in assumpt. Serm. 4. Non derelinques animam in inferno: Infernus quidem & carcer animæ, rea conscientia abest a Christo rea conscientia ex reatu innato, ex assumpto tamen, Aquin. Harm. sect. 6 p. 108. doloris interioris causa fuit peccatum nostrum. Aug. l. 14. cont. Faust. ad cap. 12. Benedictus in iustitia sua, maledictus ob peccata nostra. Ferus in Mat. c. 27. Ambros. de incarn. cap. 4.*

A scribe to Christ, doubts, feares, &c. not as motions arising out of his holy minde, but as obiects arising from our sinnes, with which he wrastled for vs, and ouercame them. *Ne tu, si cæperis dubitare, desperes.*

vpon

vpon so fearefull an obiect: I answer, that the cause of this was ἡσυχία λόγε, the resting of the Deity from actuall and comfortable influence, into the humanity, or the holding in for a time the beames of that glorious diuine light, a kinde of veyle beeing drawne betweene them, not of reall separation (for that is impossible) but of actuall interposition, or imputation of the cursed estate of those, whom he was first to represent, and then to redeeme by such performance for them. Hereto wee must adde how his sufferings were aggrauated by his fulnesse of knowledge, and want of comfort. He did not shut his eyes, when hee drunke the bitter and dreggish cup of his Crosse. Wee reade of *Theodorus*, a Martyr, that when he had hanged tenne houres vpon the racke for Religion, his ioynts distended, and distorted, &c. felt no paine at all, because hee was comforted by an Angel, who in the forme of a young man wiped off his sweat with a cleane towell, and powred coole water vpon his racked limbes, &c. But Christ when he suffered found none to comfort him, no, none to pitty him. Not an Angell dare be seene to looke out of the windowes of heauen, to relieue him, whiles the Father will smite him. What was the manner and measure of this burthen laid vpon the soule of our Sauiour, I thinke none can tell that hath neede of a Sauiour. We all must craue helpe and mercy with obtestation not onely of his visible and knowne stripes, pangs, and wounds, but also according to the most ancient Greeke Liturgy, δι' ἀγνώστων βασάνων, *By thine vnknowne torments* deliuer vs, O Lord, from our most deserued torments.

Q. *How many parts are there of his humiliation?*

A. *Two; His life and death:* there is nothing in the whole history of Christs life and death, but it makes for vs; all our liuing and dying, seruing for no better vse, but to make vs miserable. *Phil.* 2. 7, 8. *Ioh:* 10. 11. *and* 18. 37. Hee did liue to beare witnesse to the truth of saluation, and died to seale it with his bloud. *Heb.* 9. 16, 17, 18.

Q. *What was his life?*

A. *His willing vnder going of the miseries of this life for vs,*

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and the full ſanctification of ours in all points; from the ſeparation of the ſeed, to the ſeparation of his Soule, he liued for vs, and our good. He begins to liue where we begin to die, that is, in the mothers wombe, and to ſanctifie vs, where we begin to be vncleane. *Heb.* 2.14,15,16,17,18.

Q. What are the parts of his life?

A. His being in the mothers wombe, and his being out of it.

Our originall is polluted by propagation, and our whole life by an euill conuerſation; hee muſt therefore begin to cleanſe and cleare the fountaine, and make all the ſtreames ſweet by his paſſage thorow them. *Luk.* 2.6,7.

The publication of a more priuate ſatisfaction, concerning the diſperſion of a diſallowed leafe in ſome copies of the firſt edition of this booke, by the negligence of others, to the preiudice of the authour, as followeth.

It is not for euery ſtragler at pleaſure to caſt open a gap in the fence of publike authority; therefore in due reuerence thereof, and as duty bindeth me, I doe moſt willingly reiect what publike authority hath reiected, and will maintaine no corruption againſt the correction thereof.

In this my booke called a Modell of Diuinity, at the page 221. a leafe in the whole ſheete was by the approuer of the booke commanded to be rent out, and another reuiſed and corrected put in the roome, which being in ſome copies omitted, hath beene offenſiuely diſperſed abroad. Wherefore to giue ſatisfaction, I renounce the former leafe, and cleaue wholly to the ſecond: and that I may ſpecifie the particulars; firſt, I reiect page 221, line the 7. theſe words, *ſecond death*, and ſay according to the correction, that *Chriſt did vndergo for his, ſuch death, and dolors as were requiſite:* but as for the ſecond death, which is expreſſed in the ſame correction to be *a caſting out and baniſhment from bleſſednesſe and the fauour of God*, I vtterly abhorre and deteſt as a moſt intollerable and damnable blaſphemy.

Secondly, for thoſe words page 222. lines 18,19. *All the Legions of Deuills tormenting him, and now doing the worſt to the heele of his humiliation*, I likewiſe renounce, as being wholly

wholly left out of the correction. And this I doe humbly intreate of all, may be taken for my purgation.

Whosoeuer saith he cannot fall by ignorance, is partly fallen by pride; and what greater pride then for a man to thinke no man can speake or write better then himselfe? such a man may be a fooles wonder, but he shall bee a wise mans foole. I durst neuer be an Heteroclite, louing to stand without the common compasse, hauing a rule by my selfe, and therefore as to the reader I mentioned the care of the correctour, so in this doe I acknowledge the same, and willingly walke in the safest pathes.

Q. What are the parts of his life, beeing yet in his mothers wombe?

A. *His conception and natiuity.* We are polluted in both, our very warming is a disposing of vs to a sinfull conception and birth. *Psal.* 51.5. Christ therefore must bee both conceiued and borne for vs. *Isa.* 7. 14. *Luk.* 1. 31,32,33. *Math.* 1.18.

Q. What is his conception?

A. *Whereby he was made of the seed of the Virgin, taken out of the rest of the masse, & sanctified by the holy Ghost, after that she was betrothed vnto Ioseph, and before they came together.* The conception is without generation, that there might be no conueyance of originall sinne vnto Christ; and by separation in the Virgin, that Christ might bee borne of holy seed. *Ier.* 31.22. *Luk.* 2.7.34,39.

Humiliationis partes: prima, conceptio; vbi massa (ex qua corpus) ex virgine per spiritū sumpta, sanctificata & anima creando infusa.

Q. How was his soule created and adorned?

A. *Immediately of nothing, and infused with great perfection,* but not so absolute, as that it receiued no after increase of knowledge, and wisedome. *Luk.* 2.40.52. Hee increased as well with God as man; and therefore hee receiued not all at once, to manifest afterwards, as need required. He by his actions did merite vnto himselfe a further augmentation of gifts.

Q. What is his natiuity, or birth?

A. *Whereby he was borne of the Virgin Mary, who was of*

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Secunda natiuitas ex virgine Maria nomine, & familia Dauid (hinc filius decem patrum totius mundi, specialiter Abrahami, Dauidis) qua hæres regni Iudaici, hinc filius natus rex Iudæorum, &c.

the house of *Dauid*. Hence Christ is the Sonne of the *tenne Fathers* of all the world, more especially of *Abraham* and *Dauid*, being peculiar types of Christ. *Abraham* had the promise renued vnto him, by calling him out of *Chaldea* into *Canaan*, a type of heauen, where Circumcision, a badge of separation was instituted, & the Church brought more particularly into one Nation, that the line & lineage of the *Messias* might the better be knowne; afterwards it comes to *Dauid*, whose kingdome was made a more peculiar type of Christ. Furthermore, *Mary* in probability was heire of the kingdome of the Iewes, hence Christ was borne King of the Iewes. *Mat.* 2. 2. the Wise men aske for a borne King, not for *Herod* the vsurper. Againe, she was to marry with one of the kindred, to preserue the seed of *Dauid*, and therefore she was betrothed to *Ioseph* by name, and one of the same family, but not as yet marryed vnto him: so that Christ was both by nature, and law, lawfull heire of the kingdome, though hee neuer came the ordinary way. *Math.* 1. *ver.* 1. ro the end. In the line of Christ are mentioned both legall and naturall parents. As *Salomon* was legally the father of Christ, but *Nathan* naturally: *Ieconiah* the eighteenth man after *Salomon*, terminated his race: which the wiseman meant to preserue by multitudes of wiues: *ergo Salathiel* the Sonne of *Neri* in the line of *Nathan* is legally called the sonne of *Ieconiah*, to witte, by succession, not generation. So *Ioseph* is the naturall sonne of *Iacob*, but the legall sonne of *Eli* the naturall father of *Mary*. And this will make an harmony in the Euangelists, which wrote not all at one time, nor in one place, nor yet aduised one with anothers; and therefore wee may say with S. *Chrysostome* in Mat. μαγίσι τῆς ἀληθείας ἀποδείξις. *Maria viro Ioseph o nomine, ex eadem familia consanguineo proximo, desponsata ante conceptionem, nondum quidem nupta.* The *Genealogie* is diuided into three seuerall fourteene generations; because of a threefold change of gouernment. First in the *Patriarkes*. Secondly, in the *Kings*. Thirdly, in the

Dukes.

Dukes. The Regall began with *Dauid*, and ended in *Ieconias.* Ier. 22. 30. And so from *Salomons* posterity was translated to the posterity of *Nathan.* Ezek. 21. 26. And the *Crowne* changed into a *Diademe*, which had a three-fold ouer-turne before it came to the right heire. *Ezek.* 21. 27. First in the *Maccabees.* Secondly, in the *Priests.* Thirdly, in *Herod.* In all this time *Dauids* posterity liued in priuate, and Christ found the Scepter cleane gone. Whiles the foolish Iewes gloried in their Temple, the Lord destroyed it, to shew them, that it was not an earthly but a spirituall Temple, that he regarded; and remooued the gouernment from *Dauid*, and from *Iudah* to *Leui*, and then to a very stranger, an *Edomite*, checking them very often, before his birth, for their vaine conceit, both of Church and Common-wealth. And yet it seemes Christ had some consanguinity, both with the Princely and Priestly progeny. *Luk.* 1. 36. he came to saue of all sorts of men, and therfore spread far in his race. That law *Num.* 36. 7. did not limit the Tribe of *Leui.* Exod. 6. 23. 1. Chron. 22. 21. The first roll of Fathers from *Abraham* to *Dauid* is obserued. 1. *Iacob* (not *Abraham* or *Isaac*) begat *Iuda*, and his brethren. The couenant went more by counsell then nature. 2. Why *Thamar*, *Rahab*, and *Bethsabe*, more then *Sara*, or *Rebecca*, are mentioned for mothers of our Lord? Surely Christ came, *Non vt iudex sed vt medicus; non vt nostra fugeret opprobria, sed extingueret potius.*

Q. What is the history of his life, being out of his mothers wombe?

A. *It is either his priuate, or publike life.* This publike was shadowed out in the *Leuites*, who might not minister at the Altar, till they were thirty yeeres old. *Num.* 4. 3. At twenty yeares, the *Israelites* might go to war: but greater maturity is required in Gods ministers, who serue publikely at his Altar. And our blessed Sauior, who would fulfill euery type, ministred not till he was thirty yeere old. *Luk.* 3. 23. yet all the time of his priuate life, he liued for vs, euen to sanctifie vnto vs, as well our dayes spent in priuate as publike.

Dein vita, priuata; vbi circumcisio & oblatio, nec non subiectio ad Iosephum & matrẽ. Publica vita, vbi initiatio per baptismum, temptationem, & eiusdẽ peractio diligentissimè per se, discipulos & docendo, & miracula edendo, &c.

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Q. *What are the parts of his priuate life?*

A. *His infancy, and time of ſubiection to his parents*, both needfull for vs, ſeeing wee offend God being Children, as well as in the yeares of diſcretion. Infants are no innocents before God, but euen the prouokers of GODS wrath, though they haue not witte to ſinne with ſo high an hand againſt God as others. *Luk.* 2.7.51.

Q. *What is reuealed concerning his infancy?*

A. *His Circumciſion, oblation, and flight into Egypt.* As a Iew hee was to vnder-goe the Ceremonies that belonged vnto them, yea, and to put an end vnto them. He was circumciſed in his priuate life, liuing then as a Iew; baptized at his entrance into his publicke, becauſe hee did then put forth himſelfe more openly to be the *Meſſias* of the whole world. *Luk.* 2.21,22,23,24.

Q. *What is meant by his Circumciſion?*

A. *He was circumciſed, not becauſe he needed that himſelfe, as if corruption had beene in him, which muſt bee cut off by mortification: but for that he was to fulfill the righteouſneſſe thereof, and put an end to all ceremonies, and to ſhew that the force of that Sacrament, which did ſeale vnto the Fathers their reconciliation with God, depended on him; and that in him was found, that which ought to be in euery circumciſed perſon, a pure & an vndefiled heart.* Luk.2.21. It was not onely a ſeale, or ſigne of righteouſneſſe, but alſo a bond, or obligation of fulfilling the law. *Rom.*4.11. with *Rom.*2.25.*Gal.*5.3. Chriſt therefore being circumciſed, bound himſelfe to keepe the law, both for vs, and himſelfe. This importable yoke was layd vpon his necke. *Act.*15.10.2.*Cor.*5.21. Hence, at his circumciſion he had his name *Ieſus*, for by binding himſelfe to the law, hee ſaued vs. *Act.*4.12. There were two that had this name in the old Teſtament, the one, a Magiſtrate, the other, a miniſter. And the firſt had his name changed when he was ſent as a ſpye into *Canaan.* Num.13.16. from *Oſhea* to *Iehoſhua.* From *let God ſaue*, to *God ſhall ſaue.* Vnder the law (which brings vs, as it were, into a wilderneſſe) wee may deſire, wiſh, and pray, that there were

were a Sauiour; but vnder the Goſpell, wee are ſure of ſaluation, and that our *Iehoſhua* hath bound himſelfe to fulfill all righteouſneſſe for vs.

Q. What is meant by his offering?

A. *It was to ſhew, that he indeed was the firſt borne that was to be dedicated to the Lord, whereof all others were but types.* Luke 2.22,23,24. *Leuit.* 21.1,2,3,4,5, &c. is ſet downe both the ſeparation and purification of women. The one, in regard of originall ſinne, the other, in regard of actuall. The Maſſe ſeparates from God, and yet when the forgiueneſſe of that is ſealed by circumciſion, yet ſtill remaines a dayly purification. After the Leper was waſhed, he was to ſhaue off his hayre, ſhewing how the ſuperfluities of ſinne were daily to be purged away. Furthermore, becauſe the female was more moyſt then the male, there was a longer time preſcribed for the one, then the other. The ſeparation for a male was ſeuen dayes, for a female fourteene. The purification for a man child, thirty three dayes; for the woman, ſixty ſixe. Now *Mary* needed neither of theſe, for Chriſt was borne free from all ſinne, both originall and actuall, he was *the holy of holies*. Dan. 9.24. yet becauſe hee was our Surety, his mother was ſeparated ſeauen dayes, and he was circumciſed the eighth, and when ſhee had accompliſhed thirty three dayes of purification, hee was preſented vnto God: all this was to ſhew that her ſeede tooke vpon him all our debt, and was content that his Father ſhould impute vnto him, both our originall and actuall ſinne, and that by him wee ſhould bee purified from both. *Rom.* 7.18. That which dwells in vs is laid vpon him: his offering was a paire of turtles, to ſhew that innocency that was in him, and ought to be in his Church. He offered not the Lambe, becauſe the ſubſtance being there, the ſhadow was to vaniſh; as alſo that he became poore for our ſakes. Againe, hee was preſented, as the firſt borne, to ſanctifie all others, and preſerue them aliue. *Exod.* 12.29. *Egypts* firſt borne was ſmitten, becauſe they wanted the blood of the Lambe. And as types of Chriſt euer after, the firſt borne

Aug. epiſt 29. cum rex iuſtus ſederit in throno, qui gloriabitur ſe caſtũ habere cor? Greg. Moral. l. 5. c. 8 ſordes in diſtrictione iudicij, quod in eſtimatione fulget operantis.

Idem in Ezek. Hom. 8. in ſolo ſibi redemptore noſtro complacuit pater, quia in ſolo non inuenit culpam, &c.

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borne were either consecrated, or redeemed. *Exod.* 13.15. *Num.* 3.12. Of beasts, onely the vncleane were redeemed, the rest sacrificed. *Num.* 18.15. And of men, God would haue all redeemed. Christ therefore in all consecrations was typified, as the price of euery mans redemption, being before God vncleane; yea, the very strength of man, *Gen* 49 3. could not stand out with the wrath of God; but for this that Christ hath ransomed it. *Math.* 20.28. *Ioh.* 17.19. Furthermore, the first borne had a right aboue all the rest. *Deut.* 21.17. And they were to depend vpon their elder brother. *Gen.* 25.31. and 27. 36. and 49. 3. Hence Christ *Math.* 1.15. *Luk.* 2.7. is called that first borne, and *Rom.* 8.29. amongst many brethren. Yea, sets him aboue Kings, *Psal.* 89. 27. Nay, the very Angels: *Heb.* 1.6. *Psal.* 97. 7. And he alone by right may aske for the ends of the earth to possesse them. *Psal.* 2.8. He is heire of all. *Heb.* 1.2. and hath power to make vs sonnes. *Ioh.* 1.12. and fellow-heires with himselfe. *Rom.* 8.17.

Q. What is meant by his flight into Egypt?

A. *That he might therein also fulfill the type and prophecy of God, in calling his Sonne out of Ægypt; and that therein wee might learne, how he was to descend into spirituall Ægypt, to beare our labours and stripes, and bring vs out of thraldome and bondage into spirituall Canaan.* Matth. 2. 13,14. *Israel* was borne in *Canaan*, went downe into *Ægypt*, and came backe againe triumphantly. They went downe voluntarily and freely, but returned by force of Armes: so wee that were the sonnes of God by Creation, and placed in Paradise, lest our standing with God freely, and went downe into the kingdome of darkenesse, and are brought backe againe by the infinite power of God in Christ. *Exod.* 4. 22. *Israel* was not Gods sonne by nature but grace; therefore must the naturall Sonne of God enter into the *Ægypt* of this world, to reduce poore Captiues to their auncient liberties. *Israel* was in *Ægypt* in the time of her infancy; *Adam* went downe too vpon the day of his Creation, or not long after; and therefore Christ to answer both, went

downe

downe beeing an Infant. Againe, Christ after many admirable testimonies of his royall birth, will fall backe againe into wonderfull obscurity, to shew plainely, how our pride was to bee expiated. And heere *Moses* is a liuely type of Christ. *Moses* by flight escaped *Pharaohs* rage, and returned againe when they were dead that sought his life, and became a deliuerer: So, Christ escaped the butchery of *Herod*, came backe againe when his enemies were dead, and became *Israels* happy deliuerer. His infancy was most spent in *Ægypt*, as beeing our most vnprofitable time; but his education must bee in *Canaan*: not as a King in *Ierusalem*, Psal. 110. 2. or *Bethlehem*, *Dauids* city. *Mic.* 4. 2. but in greater obscurity, befitting his humiliation, in *Nazaret*, a place both base and wicked. *Iohn* 7. 52. with 1. 46. Hence hee was called a *Nazarite*, by which name the *Diuels* disgraced him, *Mar.* 1. 24. *Scribes* and *Pharisees* reiected him. *Ioh.* 7. 52. *Act.* 6. 14. and the *Iewes* scorned him. *Matth.* 26. 71. *Ioh.* 18. 5. 7. and 19. 19. And yet *holy Angels*, that better knew the mystery, did adore him in it. *Mar.* 16. 6. And vnder it was hee preached. *Act.* 2, 22. and 4. 10. And the godly beleeued in him. *Mar.* 10. 47. Neyther is our Sauiour ashamed of it in his glory. *Act.* 22. 8. The reason of the name is abundantly testified of by the Prophets. *Nazer* or *Nezer*, is an ornament giuen to the *Nazarites*, *high Priests*, and *Princes*, whereby they are distinguished from the vulgar. *Nazarits* that gaue themselues to God by vow, had the bush of their hayre called *Nezer*, Num. 6. 7, 8. The high Priest had *Nezer* vpon his head. *Exod.* 29. 6. And as the former were holy to the Lord as long as they kept on their lock, so was holines written vpon this, *Exod.* 39. 30. And the very oyle that did consecrate it, is called *Nezer*, *Leu.* 21. 12. So the Crowne vpon the Kings head is called by the same name, 2. *Sam.* 1. 10. 2. *King.* 11, 12. *Psal.* 89. 39. Christ therefore beeing called a *Nazarite*, is separate from all others, as most holy, and is our true Prince and Priest, *Psal.* 2. 2. 6. and 110. 4. Furthermore, he is called a *Nazarite*, as was *Ioseph*, Gen. 49. 26.

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Deut. 33.16. that is, one ſeparate to bee a preſeruer of his brethren. *Ioſeph* was a long time obſcured, before he was brought forth to feede the famiſhed: ſo, Chriſt did lie hid a long time in this city, before he ſteps forth to his publike function. *On Chriſt ſhall Nezer flouriſh.* Pſal. 132. 18. *Sampſon*, whoſe haire was faire and ſtrong, *Iudg.* 13. 25. and who liuing, and dying, deuoured his enemies, is a royall type of Chriſt, *Luk.* 11. 22. But *Nezer* thus taken, is with *Zain*; it is alſo written with *Zade*, which ſignifies a *branch*, and ſo indeed Chriſt is called, *Iſa.* 11. 1. Alſo *Zemach*, which ſignifies the ſame, *Ier.* 23. 5. and 33. 14. *Zech.* 6. 12. and 3. 8. *Iſa.* 4. 2. In the tribe of *Nephtali*, was there a City called *Hazar*, or *Enhazar*, *Ioſh.* 19. 37. And by contraction *Nazar*, from whence *Nazareth* might bee deriued, a City of ſprigs and branches: that place in *Ioſhuah* called *Cinereth*, afterwards was called *Genezar*, or *Ge-nezareth*, the valley of branches: ſo Chriſt beeing the true branch of *Dauid*, would grow in this City, and afterwards put foorth himſelfe as our *Meſſias*. By all this we ſee, that eyther place, or perſons giues vs an apt reaſon of this deriuation, as ſufficeth to fulfill the Prophecy.

Q. What is written of the time of his life, wherein he liued ſubiect to his Parents?

A. *Two things; firſt, his diſpute with the Doctors at Ieruſalem, when he was twelue yeares old*: ſecondly, *his labouring with his hands*, Luk. 2. 42. 49. 51.

Q. What is meant by his diſpute with the Doctors?

A. *It was (as it were) the giuing notice before hand of his publike calling, and that he was the true Rabbi, or Doctor that came from God.* Luke 2. 46, 47. The children of the *Iewes* had a double education, firſt, at home, *Exod.* 12. 26. *Deut.* 4. 10. and 6, 7. ſecond, in the Schooles, 1. *Sam.* 10. 5. 10. 2. *King.* 2. 3. and 4. 38. *Act.* 22. 3. 2. *Tim.* 3. 15. Chriſt at home did both teach, and was taught. *Luk.* 2. 49. to ſanctifie our priuate education, and inſtruction; but for the more exact teaching, Chriſt had none. *Ioh.* 7. 15. *Mar.* 6. 2. To ſhew, that *he needed not to learne of man*, and yet hee entred

entred into the Schoole at twelue yeares, both to sanctifie that profession, as likewise to shew himselfe to bee the great Doctor that was shortly to come into the world; and had no neede to learne of any other. *Iohn* 1. 18. and 7. 16.

Q. What meant his labouring with his hands?

A. *That he might also beare our curse, who were with the sweat of our brows to eate our bread.* Gen. 3. 19. The word, subiect to his parents, *Luk.* 2. 51. signifies, to bee *ordered*, and *gouerned* by another in outward Arts and Sciences. *Math.* 13. 55. with *Mar.* 6. 3. Hee was not onely the *Carpenters* sonne, but the *Carpenter*, and therefore *verse* 2. they were offended at him. Hee was neither brought vp in the Temple, as was *Samuel*; nor amongst the *Pharisees*, as was *Paul* at the feet of *Gamaliel*; neither in the wildernesse amongst the *Essees*, &c. All which might haue gained him some authority amongst his owne; but with *Ioseph* a *Carpenter*, in a most obscure village. All this might well shew his humility for our good, as likewise shew vs that the builder of the world, *Heb.* 1. 2. and 11. 10. was now come to repayre the decayes of it, and euen to sanctifie vnto vs the meanest trade and calling in the world. Furthermore, beside bodily labour for the space of eighteene yeares, Christ did wonderfully increase, *Luke* 2. 40. with 52. *Iohn* 1. 14. and by reason of the *Hypostaticall vnion*, had all fulnesse dwelling in him. *Col.* 2. 9. yet this hid it selfe for a time, 2. *Cor.* 8, 9. *Phil.* 2. 7, 8. So that question is iustly mooued, whether there was a reall increase of wisedome, stature, and grace, or onely an apparent and visible declaration of that which was in Christ from his very first subsisting, and beeing in our flesh? The *auncient Diuines*, lest they should derogate from the *hypostaticall vnion*, thought the increase to bee in outward effects, no inward habites. Yet it is more probable, in my opinion, that body and soule, being finite, receiued according to measure and manner, by degrees, and not all at once: and as the one increased in quantity, so why not the other in quality; the wise-

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done of the Soule, as the ſtature of the body, receiuing a dayly augmentation. He is ſayd to grow inwardly as well as outwardly, and to learne by his owne actions, *Heb.5.8.* And we know that frequent actions beget habites, or at leaſt a further perfection of infuſed gifts and graces; and queſtionleſſe, all this time of eighteene yeares labour, hee according to the increaſe of grace, became gracious in his calling; for the Text ſaith both with God and men he manifeſted a wonderfull thriuing in goodneſſe.

Q. *What is his publike life?*

A. *Wherein he more publikely declared himſelfe to bee that Meſſias, which was ſo long before expected and looked for.* He had hitherto beene hid in the chips; but now beeing poliſhed and perfitted, he comes foorth and prouokes the aduerſary to ſet vpon him. *Mar.1.9. Math.3.13. Luk.3.21. 30.*

Q. *What the parts thereof?*

A. *His initiation, courſe, and concluſion;* his *ingreſſe, progreſſe,* and *egreſſe.* Chriſt doth not abruptly ſet vpon the courſe of his calling, but makes an excellent preparation vnto it. *Act.1.22.*

Q. *What is to be conſidered in his very entrance?*

A. *His Baptiſme, with his temptation and faſting.* Mat.3. 13.and 4.1.Mar.1.12.Luk.4.1.

Sicut nobis natus eſt, ita etiam nobis baptizatus eſt. Beda, vt nobis ſecundæ natiuitatis conſeeraret lauacrum. Ambroſ. in Luc.c.3. He was waſhed in the water of Iordan, *Non mundari volēs ſed mundare, &c.*

Q. *What is meant by his Baptiſme?*

A. *He was baptized, as he was circumciſed, not for any need he had thereof in himſelfe, who needed no waſhing, but to ſanctifie our Baptiſme, and to ſhew both by his circumciſion and baptiſme, that he was the band and knot of both Couenants, the end of the old & beginning of the new,* Luk. 3.21. *When all the people were baptized, Chriſt alſo was baptized,* ſo hee had many witneſſes; he was baptized in *Iordan*, for there the people paſſed ouer into *Canaan.* Ioſh.3.17. And now was he come that gaue paſſage into heauen, &c.

Q. *What is meant by his faſting?*

A. *His holy preparation to his after temptation*; wee by eating

ting, surfetted of sinne, and he will beginne to cure vs with abstinence; our superfluity, by his forty dayes emptinesse, according to the old rule; *Hunger cures the disease of gluttony.* His course of cure was wonderfull, not by giuing vs receits, but by taking our receits for vs, &c. *Math.* 4. 2.

Q. *What is the meaning of his temptation?*

A. *That whereas the first Adam encountring with the diuell was ouercome: the second opposing himselfe to the conflict, might ouercome him for vs, and we through him in our fights.* Mat. 4. 1. to 13. All the while Christ lay still in his Fathers shop, and medled onely with the Carpenters chips, the Diuell troubled him not; but now that hee is declared the Sonne of God, and solemnly inuested into the office of Mediatorship, and goes about to dis-throne him, and to cast him out of his kingdome, now hee bends all his forces against him. The two Purgatories of a Christian, are Repentance and Temptation, and wee are no sooner come out of the one, but we must looke to enter into the other. If we haue passed the waters of Repentance, wee must looke to be cast into the fire of Temptation. Great ioy was there in the campe of Israel, when they saw *Goliah* ouercome by *Dauid*: but greater ioy is it to the Israel of God to see Satan our spitefull aduersary vanquished in this single combate. As long as *Moses* liued a priuate life, he liued a peaceable life: so *Dauid* was free of *Sauls* enuy till he encountered *Goliah*. Trees on the tops of hills are most shaken with tempests. No sooner is *Israel* out of *Egypt*, then *Pharaoh* pursues them, and if he be drowned, yet will the *Amalekites* vexe them: yet here is our comfort, that Christ hath borne the heat of the day, and that wee in him shall bee able to hold out the rest of the conflict.

Aug. de temp. 77. diabolus vbique insidiatur homini. Ambros. multi laquei quæcunque progredimur B. r in Ps. qui habitat

Q. *What is meant by his publicke course?*

Ser. 13. est quidem Leo rugiens, sed gratias ago magno illi leoni de Tribu Iuda: rugire iste potest, ferire non potest. Amb. in Psal 119. quanto magis quis deo seruire desiderat, tanto magis in se excitat aduersarios. Idem, deuotionem si dei, prælia persequuntur, et cito fides in exercitata languescit. iterum, si desint certamina, vereor ne deesse videatur qui certare desideret.

A. *A diligent teaching by his forerunner Iohn Baptiſt, himſelfe, and his Diſciples, as alſo a continuall working of miracles, that he might bring the Iewes to an acknowledgement of God, and himſelfe, being ſent from God.* Ioh. 1.6,7. Luk. 4.15. Ioh. 2.23, Math. 10.7,8. Luk. 10.9. Act. 2.22.

Q. *What is the finiſhing thereof?*

A. *His paſſion, and crucifying,* ſo the Creede concludes his life by a generall & particular; Paſsion is generall to both, yet as the caſe ſtood, Paſsion is limited to *Pilate*, but the truth is, paſsion and action runne along from the one end to the other of his humiliation. Paſsion is, as the caſe ſtands, betwixt Chriſt and his perſecutours: action, as betweene God and vs, and vs and Chriſt. Chriſt is a patient as he ſuffers for vs at the hands of men; and an agent as hee becomes our Surety, and reconciles vs to God. *Pſal.* 69.4. *He reſtored that which he tooke not away.* Act. 2.23. & 4.27.

Q. *What is here to be conſidered in his paſſion?*

A. *His preparation vnto death, and expoſing of him into the hands of the wicked.* Math. 26.2.17.36.47.

Q. *What is the preparation?*

A. *Whereby Chriſt being to giue his laſt farewell vnto nature, prepares and makes ready himſelfe for death.* Luk. 22.15.

Q. *Wherein conſiſts it?*

A. *In the eating of the Paſſeouer, and his agony in the Garden,* he begins his Paſsion with the Paſſeouer; for the Paſchall Lambe was a more particular type of his ſuffering, and from that time the Diuell began to worke in *Iudas*, and the *Iewes*; and it was the fitteſt, becauſe at ſuch publike times, malefactors were executed, that all might the better know the ſinne, and bee inſtructed. This the high Prieſt and his followers, thought to bee a very conuenient time to let the people know Chriſts blaſphemy, as alſo to ſuppreſſe his Doctrine, ſo much by them deteſted. *Math.* 26. 20.36.

Q. *What is meant by Chriſts keeping of the Paſſeouer?*

A. *That he was the Lambe ſignified in the Paſſeouer, and that now was the time wherein he was alſo to put an end to the ſame*

by

by himselfe, and therefore in place thereof hee instituted the Sacrament of his last Supper. Luk. 22. 14, 15, 16, 17, 18, 19, 20.

Q. What is meant by his agony?

A. *His grieuous conflict with himselfe about the vnder-going of his Passion, when in the Garden hee sweating drops of blood, cryed vnto his Father once and againe, that if it were possible, the cup might passe from him; and in the end he was heard and comforted,* Math. 26. 36. *Luk.* 24. 42, 43, 44. Heb. 5. 7.

Q. What is his exposing vnto iudgement?

A. *The last act of his humiliation, wherein he was to vndergoe the greatest penalty for our sinnes, at the hands of sinners themselues*; and therefore is put in Scripture for the whole worke of our Redemption. The *Iewes* choose a time wherein they might put our blessed Sauior to the greatest shame; a time of the greatest frequence, and concourse of all *Iewes* and *Proselytes*: an holy time, when they should receiue the figure, they reiect the substance: when they should kill and eate the Sacramentall *Lambe*, in faith, in thankfulnes, they kill the Lambe of God, our true Passeouer, in cruelty and contempt, &c. *Isa.* 53. 3.

Q. What are the degrees of this his exposing vnto iudgement?

A. *The first is his apprehension in the Garden, by Iudas, and a company of armed men, sent from the chiefe Priests and Elders of the people,* Math. 26. 47. Luk. 22. 47. Ioh. 18. 3. *Adam* began our misery in a Garden, and there will Chiist begin to suffer for vs. It is probable, that it was one of *Salomons* Gardens, the pleasures whereof he sanctified by paines, and fulfilled the type of comming to his Garden. *Cant.* 5. 1.

Q. Why was Christ thus apprehended?

A. *That he being in our stead, might vndergoe the greater contumelie and reproach, deserued by vs*; for they came with billes and staues to take him, as if he had beene the greatest Malefactor that euer was. *Mat.* 26. 55.

Q. What is the second degree?

A. *His arraignment before the Ecclesiasticall and politike*

Magistrate, as if he had broken all lawes, and deserued punishment at euery iudgement-seat. And all this was done to shew vs what wretches wee were in Gods sight, and how he should haue proceeded against vs, who by meanes of his Sonne are pardoned, that wee might neuer see our iust condemnation, otherwise then wee see it acted in our Surety. He was posted from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*, and backe againe from *Herod* to *Pilate*, by whom he was both iustified and condemned. God running along with the whole Tragedy, and shewing plainely by *Iudge Pilate*, that Christ was not to dye for himselfe, but for vs, *the iust suffering for the vniust*. Mat. 26. 57. and 27. 2. *Luk.* 23. 7, 8. Math. 27. 4. 19. 24.

Q. *What was the third degree?*

A. *The most miserable derision and whipping of him; hee was to encounter both paine and scorne for vs.* An ingenuous and noble nature, can woorse brooke this then the other; any thing rather then disdainfulnesse, and imperious insultation: especially, from so base enemies. The *Iewes*, the *Souldiers*, yea, the very *theeues* flouted and taunted him, and triumph ouer his misery; his blood cannot satisfie them, without his reproach. *Math.* 26. 67, 68. and 27, 28, 29, 30, 31. Oh, that wee could imitate the *Iewes* in their custome concerning euill doers; they had euer some malefactour brought foorth to them in their great Feast, whom they dismissed with disgrace; so it should be the happiest peece of our triumph and solemnity, if we could bring forth that wicked prophaneneſse, wherewith wee haue dishonoured God, and blemisht his Gospell, to be scourged, and sent away with all holy indignity. See thy Sauiour scourged and beaten for thee, and see if thou canst finde in thy heart to fauour, or cherish the least sinne.

Q. *What is his crucifying?*

Panormitan. Rubri, de fideiussoribus. digest. l. 2. tit. 11. Si quis cautionibus, &c.

In capitall crimes and corporall paines, the lawes of men allow no sureties: neither can a surety stand bound for a seruant: much lesse for a condemned and dead person. *Codic. lib. 9. tit. 47. de pœnis. Lege sanximus, &c.* We appoint (say the Emperours *Arcadius* and *Honorius*) that punishment shall be there, where the fault is. Let offences binde their committers, and let no feare of punishment extend further, then to such as bee guilty of the crime. But our Sauiour becomes surety for seruants, yea, seruants of sinne, and iustly adiudged to death, &c.

A. *After*

A. *After all these abuses he is put to the most accursed death of the Crosse*, a kinde of punishment ioyntly with the other, inflicted vpon none but such as were offenders in the highest degree, and euery one was held most accursed that so died, to shew, that he suffered for offenders of the greatest staine and straine, and so to beare our curse vpon him. *Phil.*2.8. *Gal.*3.12,13. *Deut.*21.23.

Q. *Did he suffer onely these outward afflictions?*

A. *He suffered those as iudgements for sinne; therefore were they so much the more bitter*; and whiles he was on the crosse, especially those three houres of darkenesse, felt in his soule and body vnvtterable anguishes, so that it made him cry out, *My God, my God, &c.* and when that was ouer, as hauing felt therein the most bitter paines of all his sufferings, he said it was *finished*. Math.27.45,46.Ioh.19.30.

Q. *What might this meane?*

A. *That he was for the time reputed as one separated from God, Isa.* 53.4,5,6.10. Christ was neuer a stranger to the life of God. *Ephes.* 4.18. and yet his Father did for a space seeme to estrange himselfe to his Sonne. Oh, beloued Saints of God, let vs, with that Disciple, follow him a farre off; see him thus brought to his Crosse, and still the further we looke, the more wonders shall we behold. Euery thing addes to his ignominy of suffering, and triumph of ouer-comming. It was not done in a corner, as *Paul* saith to *Festus*, but in *Ierusalem*, the eye, the heart of the world; and that without the gates; in *Calvary*, among the stinking bones of execrable Malefactors. Before, the glory of the place bred shame; now, the vilenesse of it. Not a circumstance, but argues the wonderfull humiliation of our Sauiour, and still his paine and scorne increased till all was finished.

Ambros. lib. 5. in Luc. Mens mea in Christo crucifixa est. lib. 2. de fid. c. 3. mea est voluntas, quam suam dixit, mea est tristitia quam meo suscepit affectu. & in Luc 22. suscepit animam meam, suscepit corpus meum. idem de Incarnat. c. 7. hoc obtulit Christus, quod induit, & quae erat causa incarnationis, nisi vt caro quae peccauerat per se redimeretur? Ergo anima et corpore passus est Orig. Tract. 35. in Mat. forsitan videspeccata hominum pro quibus patiebatur dixit, &c. Non existimo humano more ista dixisse propter calamitatem quae eum couehenderat in cruce.

Ambros. de Incarn. c 5. Quoniam delicta aliena suscepi, etiam delictorum alienorum verba suscepi, vt me derelictum a patre dicam. Hier. lib. 3. adv. Pelag. Christus sic orauit in cruce, Deus, Deus, quid dereliquisti me? Longe a salute mea verba delictorum meorum. Damasc. lib. de fide cap. 18. φωνὴν δ' εἰλήφει τὴν φύσεως. Idem in euangelium γράφων, ἀλλὰ τὰ ἰδιώματα τῶν βροτῶν. Ambros. lib. 4. in Luc. audi vtramque vocem, &c.

Q. *Hitherto*

Q. *Hitherto of his life; what is his death?*

A. *The expiration, and deliuering vp of his ſoule into the hands of his Father.* Math. 27. 50. Luk. 23. 46. Ioh. 19. 30. When he had finiſhed all, and endured moſt exquiſite torments, he himſelfe without all violence gaue vp the ghoſt. For he both cryed with a loud voyce, and bowed the head immediately before he yeelded his laſt breath; whereas in mans death the ſpirits firſt faint and tyre, and the head fals downe when they are expired: but Chriſt being full of ſpirit, able to hold vp his head, bends the ſame downe-ward of his owne accord, and then dies. Oh, yee ſinners, behold, Chriſts head thus humbly bowed downe in a gracious reſpect to you; his armes are ſtretched out louingly to embrace you; yea, his precious ſide is open to receiue you; there is no more accuſation, iudgement, death, hell for you: if ye can beleeue, *who ſhall condemne?* It is Chriſt which is dead. *Rom.* 8. 34. I know euery man is ready to reach forth his hand to this dole of grace, and would be angry to be beaten from this doore of mercy; ſurely, there is no want in this *Meſſias*, looke that the want be not in thy ſelfe: he hath finiſhed, but thou beleeueſt not, thou repenteſt not, all is in vaine to thee; for all theſe, thou maiſt be condemned. What euer Chriſt is, what art thou? Here is the doubt: *Chriſt is a good ſheepheard, and giues his life for his ſheepe:* But what is this to thee, that art ſecure, prophane, impenitent? thou art a wolfe, or a goat. *Chriſts ſheepe heare his voyce*, but thou art a rebell to his law, and therefore canſt not hearken to his Goſpell for mercie, &c.

Ambroſ. poſt mortem percuſſus eſt, non ante, vt exitus eius voluntarius non neceſſarius videretur. In Luc. 22. quod emittitur voluntarium, quod amittitur neceſſarium.

Amb. in Pſal. 119. confige ergo clauis ſpiritualibus, & deſtrue fomenta peccati, affige carnes patibulo crucis dominicæ, vt libertatem vagandi cupiditas voluptatũ cruci affixa non habeat.

Q. *What is his death to vs?*

A. *Chriſt was willingly content to endure the ſeparation of his body and ſoule for a time, which is the firſt death, that he might take away whatſoeuer is iudgement therein, and ſanctifie the ſame vnto vs.* 1. Cor. 15. 55, 56, 57. We were the authors of this death, and our Sauiour did alter it, our diſobedience made

Death of it ſelf the wages of ſinne, becommeth to the faithfull as a poyſon broken into a medicine, and as a Serpent that hath loſt his ſting. *Bern. in Cant. Serm. 26. iam non ſtimulus, ſed iubilus, iam cantando moritur homo & moriendo cantat. Vſurparis ad latitiã mater mœroris, vſurparis ad gloriam gloriæ inimica: vſurparis ad introitũ regni portæ inferi, et foueæ perditionis ad inuentionem ſalutis, Aug. de peccat. Mer. et remiſſ. lib. 2. c. 34.*

made it bitter, his mercy hath made it not to be euill vnto vs. Oh, my Sauiour, how can it grieue me to tread in thy steps to glory? The worst peece of the horror of this death is the graue, and that part which is corrupted feeles it not; the other, which is free from corruption, feeles an abundant recompence, and foresees a ioyfull reparation. We carry heauen and earth wrapt vp in one compound; it is but restitution, when each part returnes homeward.

Q. *What is his buriall to vs?*

A. *His buriall*, doth first more infallibly ascertaine vs of the truth of his pasion and loweſt humiliation vnto death, by the consequent thereof, refuting also those old Heretiques, who made his pasion, and very humanitie, but a phantastique shew and apparition. Then doth it also sweeten and soften the bed of the graue vnto vs: Which in it selfe, by reason of sinne, is nought but a darke noysome dungeon, to impriſon the guilty body against the generall Assise of the last iudgement; but is now become to vs a resting place of peace, till we shall arise out of it to walke in perfect vprightnesse. *Isa.* 57.2.

Q. *What is his descending into hell?*

A. Some by it will haue his buriall signified, and therefore, by buriall, his annointment, or preparation for the graue. Which I confesse sauoureth of hard constraint and tautology: others the abode of his body in the graue, which addeth little to the former for the making a distinct article. Others the vndergoing of the generall state of the dead, without any speciall relation vnto bliſſe or paine, intending that *Sheol* and ἅιδης doe so signifie for the most part in the old and new Testament. Others will haue our Sauiour herein to vndergoe helliſh torments, wherein I cannot but thinke that they aduenture too farre vpon the conceipt of their owne braines, laying open to iust scandall themselues and their followers, by so harsh and vnsauoury an opinion, which to mee seemeth also incongruous for the very order & method, that our Sauiour after he had payed the debt, conflicted to the vttermost, and conquered vpon the

the Crosse both death and hell, should be turned downe againe to the like, or rather worse atchieuement, vtterly incompetible with the estate of the Sonne of God. For my part it is not my hability or intent here to enter into the lists of any controuersie concerning this Article; but rather referre my selfe to the determination of our Mother the *Church of England*, to whom I desire to approoue my selfe in all obedience and submission from my very heart.

CHAP. XXIIII.

Of Christs Exaltation.

Question.

Exaltatio, vbi in hostes scil. diabolos, peccatum & mortem victoria et triumphus.

HItherto *of his Humiliation; What is his Exaltation?*
A. *It is his victory and triumph ouer his and our enemies, the Diuell, sinne, and death, with the world, and whatsoeuer else might crosse the felicitie of the Saints.* Eph. 4.8,9,10. Phil.2.9,10. It was the strangest and strongest receit of all the rest, by dying to vanquish death. 1. *Thess.* 5. 10. We neede no more, we can go no further; there can be no more Physicke of the former kinde: there are cordials after this purgation of death, of his resurrection and ascension; no more penall receits. By his blood we haue Redemption: *Eph.*1.7 Iustification, *Rom.*3.24. Reconciliation, *Col.*1.20. Sanctification, 1. *Pet.*1.2. Entrance into glory, *Heb.* 10.19. Woe were to vs if Christ had left but one mite of satisfaction vpon our score, to be discharged by our selues for satisfying the iustice of God: and woe be to them that derogate from him, to arrogate to themselues, and would faine botch vp his sufferings, with their owne superfluities: he would not off the crosse till all was done, and then hauing finished, he went on with a second worke, to build vp a perfect way to heauen vpon this foundation, and from the

Worthily did *Charles* the Great change that old by-word of money into his Christian Symbole, *Christ reignes, Christ ouercomes, Christ triumphs, Christ is all in all.*
Apud Reusnerum.

the graue to his throne in heauen, he chalked out for vs the euerlasting way.

Q. *Wherein doth the glory of his victory and triumph consist?*

A. *First, in the deposition and laying aside of all infirmities. Secondly, in his assumption and taking vp of all perfections, both of body and soule.* His body was now no more to die but to receiue celestiall perfection. His soule had nothing withheld from it, no truth from his vnderstanding, no goodnesse from his will: vpon earth he as man was ignorant of something, which now is perfectly reuealed vnto him; hee now knowes the day of iudgement, and by his God-head hath euery thing reuealed vnto his man hood that is fit for the gouernment of his Church, though he be absent from vs both in body and soule, that which neither Saint nor Angell can heare, he heares, and puts vp all petitions to his Father. His minde is ignorant of nothing for the manner and measure of a most perfect created vnderstanding, and his will is perfected with the greatest perfections of vertues that are incident to any creature; so that hee is both in soule and body farre more glorious then any other creature is, or can be, and made Lord of all. *Heb.* 12.4. The manhood of Christ is not the Sonne of God by adoption, or creation, but personall vnion, and so hath no other relation to the Father of son-ship, but the same with the God-head; this exalts him highly in glory, and there is as much difference betwixt the Sonne of God and other creatures, as betweene a King and his meanest subiect, and as one Starre differeth from another in glory, 1. *Cor.* 15. 41. and the Sunne farre exceeds all the rest: so in heauen shall Christ appeare more glorious then any other Saint or Angel, *Reu.* 21. 23. *Isa.* 60. 19. and shall be as easily knowne from the rest, as the Sunne is from all other Starres, &c.

Gloria quæ est depositio infirmitatum, & assumptio perfectionis; 1. mentis, vt Intellectus, qui nihil non scit procreati intellectus perfectissimi modo, capacitate, etiam voluntatis, vbi summus virtutum gradus pro voluntate creatæ exaltationis gradus, 1. Resurrectio tertio die, eiusdem manifestatio per 40. dies. 2. In cælum ascensus e monte Oliueti virtute diuinitatis. 3. In cælis sessio ad dextrum dei patris, vbi advocatio ratione naturæ diuinæ, quæ humiliationis opere peracto redijt ad pristinam gloriam, humanæ, qua gloriam

Q. *Hitherto of his glory in generall; what are the particular degrees thereof?*

supra omnia habet quam non habuit. 4. E cælis tandem reuersio ad iudicium viuentium qui velut ictu oculi mutentur, mortuorum qui resurgent.

A. *The*

A. *The first is his resurrection the third day*, when as his soule and body, by the power of his God-head (neuer separated from either) were brought together againe, and so arose againe, and appeared to his Disciples for the space of fortie dayes. And this is the earnest of our Resurrection, so that wee shall also rise by the power and vertue of his Resurrection, not vnto iudgement, but life euerlasting. This is first confirmed by the Angels to men, *Math.* 28. *verse* 5,6,7. *Marke* 16. *verse* 6,7. *Luke* 24. *verse* 4, 5,6. Secondly, by his owne apparitions vnto them. *Matthew* 28. *verse* 9. 17. *Marke* 16. *verse* 9. 12. 14. *Luke* 24. *verse* 15. 36. *Ioh.* 20. *verse* 14. 19. 26. and 21. 1. *Acts* 1. *verse* 2,3. 1. *Corinth.* 15. *verse* 4,5,6,7,8,9. Thirdly, by the keepers of the Sepulcher, *Matth.* 28. *verse* 11. Fourthly, by his Apostles, *Acts* 2. 24. 32. Lastly, by the inward testimony of the Spirit, in the hearts of the Elect, *Iohn* 15. *verse* 26. The power by which he arose is expressed. 2. *Corinth.* 13. *verse* 4. 1. *Peter* 3. *verse* 18. His immortalitie, *Rom.* 6. 9, 10. dominion, *Rom.* 14. 9. God-head, *Rom.* 1. 4 The fruit of it to vs, first, in our iustification, *Rom.* 4. 25. Secondly, our sanctification, and glorification, *Rom.* 6. 4,5. 8,9,10,11,12,13. 2. *Corinth.* 5. 15. *Ephes.* 2. 4,5. *Colos.* 2. 12,13. and 3. 1,2,3,4,5. 1. *Pet.* 1. 3,4. 1. *Thess.* 4. 14 &c.

Tertul. fiducia Christianorum est resurrectio mortuorum Chrysost. tolle spem resurrectionis & sublata est omnis obseruantia pietatis.

Q. *What is the second degree thereof?*

A. *His ascension into Heauen, by the vertue of his God-head from Mount Oliuet, in the sight of his Disciples.* Where he began his passion, there hē beginnes his ascension, to teach vs how from deiection, we shall be brought to our exaltation; as also to teach vs, that because hee is our head, and is already aduanced into heauen, thither also must the body follow him. And therefore he is gone before to prepare a place for vs. *Marke* 16. *verse* 19. *Luke* 24. *verse* 50. *Act.* 1. 9. 12. *Hebrewes* 10. 9,20. *Ioh.* 14. 2.

Q. *What is the third degree?*

A. *His sitting at the right hand of God the Father*, where we haue his *aduocation*, and *intercession* for vs, and need to acknow-

acknowledge no other *Master of requests* in heauen, but one, Iesus Christ our Mediatour. Here good prayers neuer come weeping home: In him I am sure I shall receiue, either what I aske, or what I should aske. I cannot be so happie, as not to neede him, and I know I shall neuer be so miserable, that he will contemne mee, if I come as a poore suter, with my petition vnto him. *Rom.* 8.34. *Heb.* 9. 24. 1. *Iohn* 2.1. 1. *Peter* 3.22. *Reu.* 3.7. Furthermore, by Christs sitting at his Fathers right hand, we are to vnderstand two things: first, the *returne* of the diuine nature, as it were (the worke of humiliation being finished) to his former glory. Christ for a time obscured the excellencie of his Godhead, *Phil.* 2. 6, 7, 8, 9. vnder the vaile of our flesh; but now the Curtaine is drawne againe, and the diuine nature, which seemed to sleepe in the humane, is awaked, to worke wonders openly, for the good of the elect, and euen breakes forth as the Sunne doth from vnder a cloud, hauing expelled all the mists of his humiliation. Secondly, as there is but a reuersion of the diuine nature, so this is an *exaltation* of the humane, to possesse that glory and excellency which before it had not, *Psal.* 2.6. and 110.1. *Dan.* 7. 13,14. *Act.* 5.30,31: *Heb.* 2.9. and 8. 1,2. and 9.24. Thus might *Steuen* see Christ in a most glorious manner, aboue all other in heauen. *Act.* 7.55,56.

Aug. in Psal. 64. *et contr. Epist. Parmen. l.* 2. *c.* 8. *solus ex his qui carnem gustarunt interpellat pro nobis, &c. Orig. contr. Celsum l.* 5. *c.* 8. *Theodoret. in Coloss. c.* 2. *Ambros. in Rom. c.* 1. *Tertul. de Trinitate, si Christus sit solus homo, &c. Chryso. Hom.* 17. *ex variis in Math. locis.*

Q. *What benefit redoundeth thereby to vs?*

A. *Vnspeakeable, for while our head is so highly magnified, and made Lord of all, we know that he will rule all for the best, and that no good thing shall bee wanting to them that are his; yea, that our sinnes which we cannot but commit whiles the old man dwelleth in vs, shall not preiudice our happinesse, seeing hee sitteth at the right hand of our Father, to be our intercessor and gouernour.*

Q. *What is the fourth and last degree?*

A. *His glorious returne from heauen to iudgement, both of*

No porter, no Mediator, no officer, &c. as the Canaanite intreated not *Iames, Iohn, Peter*, nor the whole company, &c. but made repentance her aduocate, going to the very fountaine, &c. *Hom. de perfect. Euang. Tom.* 4. No Proctour to plead our cause.

Aug. in Psal. 85. *Orat pro nobis, & orat in nobis, & oratur a nobis: orat pro nobis vt sacerdos, in nobis vt caput nostrum, & a nobis vt deus noster. Aug. de visit infirm. l.* 2. *c. tutius et iucundius loquor ad meum Iesum, quàm ad aliquem Sanctorum dei, spirituum dei,*

the

the quicke and dead, which is his ſecond comming into the world with great glory and maieſtie, to the confuſion of them that would not haue him rule ouer them, and the vnſpeakeable good of his owne; for *it is he that iudgeth, and who ſhall condemne* them? and hereupon is the full worke of Redemption giuen to the Sonne. *Math.*24. 30. *Iohn* 14. 3. *Act.*1.11. 1.*Theſſ* 4.16. and 2. Epiſt. chap. 1. verſ.7,8, *Iud.* verſ.14,15. *Phil.*3.20. They that looke for full conſolation here, let them looke for deſolation hereafter, *Aug. Nemo poteſt in hac vita & in futura gaudere: neceſſe eſt vnam amittat, qui alteram vult poſſidere.* That anſwer giuen to one, ſerues for all the wicked, In thy life time thou receiuedſt pleaſures, and *Lazarus* paines: now therefore is he comforted, and thou tormented: and againe, My ſeruants ſhall eate, and yee ſhall be hungry, my ſeruants ſhall drinke and yee ſhall be thirſty, my ſeruants ſhall reioyce, and yee ſhall be aſhamed, my ſeruants ſhall ſing for ioy of heart; and yee ſhall cry for ſorrow of heart, and ſhall howle for vexation of minde. *Iſa.* 65.13,14. *Quo diutius expectat, diſtrictius iudicabit,* The longer he tarry and ſpare, the ſharper will he ſtrike when he comes.

Chap. XXV.

Of the Spirits application to the Church.

Queſtion.

Applicatio, vbi Spiritus efficiendi modus præcipue elucet, hinc ei tribuitur præcipue, eſt autem ad eccleſiam.

HItherto *of Redemption*; *What is the application thereof?* A. *The making of that ours, which the Lord of life hath done for vs.* The purchaſe of our peace was paid at once, yet muſt it bee ſeuerally reckoned to euery ſoule whom it ſhall benefit. If we haue not an hand to take what Chriſts hand doth either hold, or offer, what is ſufficient in him, cannot be effectuall to vs. We haue no peace without recon-

reconciliation; no reconciliation, without remission; no remission, without satisfaction; no satisfaction without infinite merite; no infinite merit without Christ, no Christ without faith. By this we are interessed in all that either God the Father hath promised, or Christ his Sonne hath performed. Conscience must play the honest servant, and take his masters part, not daring to be so kinde to the sinner, as to be vnfaithfull to his maker. It must not looke straight vpon him, till he by the eye of faith be able to look straight vpon God. Hence it will suffer no man to bee friends with himselfe, till he be a friend with God: now by faith in Christ Iesus, *of enemies we become friends, yea, sonnes,* and as sonnes may expect, not onely in this life carefull prouision, and safe protection; but in the life to come, saluation, and fruition of an euerlasting patrimony, *Mark.* 16.16. *Luke* 24.45,46. *Iohn* 3.3. 14,15,16.18,19. *Ephes.* 3.17.

Q. *To which of the three persons is this worke most properly ascribed?*

A. *To the holy Ghost:* the Father most properly carries the worke to Redemption, and then the Sonne goes on with it so begun to Application, and then the Spirit finisheth the worke so dispenced by the second person. *Iohn* 14. 17, 18. 26. and 15. 26, 27. and 16. 7, 8, 9, 10, 11. Christ left not his Church comfortlesse, but euen increased her ioyes by the presence of his Spirit. *Eliah* being taken vp into heauen, let fall his mantle for the comfort of *Elisha*, 2. *Kings* 2. So our blessed Sauiour by the comming of his Spirit lets fall many a mercie from the bosome of his Father into the hearts of his children. When he let fall the showers of spirituall operation (after his departure) vpon the *Iewes*, Act. 2. vers. 41. there were at one Sermon three thousand soules added to the Church; a great increase, none such in Christs time. Why? Was *Peter* the better Preacher? Nay, neuer man spake as he spake, for God gaue him the Spirit not by measure. *Iohn* 3. *verse* 34. and 7. 46. But now the Spirit was giuen plentifully to the hearers,

which before was either reſtrained, or ſparingly imparted. *Epheſ.* 1. *verſe* 13. The word, faith, and the Spirit, worke all together, for the applying of Chriſt vnto ſaluation.

Q. *To whom is Chriſt applyed?*

A. *To the Church*, which is the proper ſubiect of Redemption. They that make Chriſt an vniuerſall Mediatour, and the Spirit a generall agent in applying to all, and yet the Father but a ſpeciall elector of ſome, ſhew themſelues ignorant of the manner of the co-operation of the Sacred Trinitie. For as the Father beginnes by election, ſo the Sonne goes on by Redemption, and the Spirit finiſheth the worke by application: ſo that application is as ſpeciall as election, *Iohn* 17. *verſe* 9, 10, 11. As the Father redeemes his owne by Chriſt: ſo he keepes them by the Spirit. *Epheſians* 5. *verſe* 25. He gaue himſelfe onely for his Church, *verſe* 26, 27. and the ſame hee doth preſent holy to his Father, by the worke of his Spirit.

Ambroſ. in Luc. cap. 7. Etſi Chriſtus pro omnibus paſſus eſt, pro nobis tamen ſpecialiter paſſus eſt, quia pro eccleſia paſſus eſt. Proſp. de vocat. Gent. lib. 1. cap. 3. Hier. in Mat. 20. Aug. Enchirid. cap. 103. omnes homines, &c. omne genus hominum intelligamus. Ambroſ. lib. 2. de vocat. Gent. cap. 3. Quamuis omnes Dominus ſalvos fieri, &c. Non tamen ſibi diſpenſationũ ſuarum abſtulit poteſtatem, &c. Idem. lib. 1. cap. 3. Habet populus Dei plenitudinem ſuam, &c. Phil. 2. omnes quærunt, &c. videmus ergo pro parte hominum omnes homines nominari. Ibid. in electis & præſcitis ſua quædam cenſetur vniuerſitas, vt de toto mundo totus mundus, & de omnibus hominibus omnes homines videantur aſſumpti. Aug. cont. Iulian. l. 6. c. 12. Dictum eſt, omnes iuſtificari per Chriſtum, non quia omnes iuſtificantur in Chriſto, ſed qui iuſtificantur non aliter iuſtificantur quam in Chriſto; vt dicimus omnes homines intrare in domum per vnam ianuam, quia nemo intrat niſi per ipſam. Aug. illa columba, vnica, pudica, caſta, ſponſa ſine macula & ruga non intelligitur, niſi in bonis, iuſtis, Sanctis.

Q. *What is the Church?*

A. *The number of all thoſe that are applyed to Chriſt by the Spirit:* The proper efficient of the Church is the Spirit; the matter, the elect and called; the forme, their myſticall vnion with Chriſt; the end, to ſhew forth the glory of Gods mercy. Hence it followes, that the Church is one indiuiduall and ſingular body, and not to be diuided into many bodies, properly taken; and therefore it is a foule error of the Separation, to ſay, a Congregation is a Church properly taken, when it is two waies, tropicall and figuratiue. Either an accident being put for the ſubiect

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(for gathering is no more) or a member for the whole, if the Congregation containe any of the elect in it, otherwise all in it are but shadowes of a Church. Secondly, out of this Church there is no saluation; a man may be saued that liues in no visible Congregation, yet if he liue out of this body he must needs perish. Thirdly, this Church neither in the whole, nor the parts, can erre in necessaries, finally. Fourthly, this Church shall continually increase, vntill the day of iudgement. Fiftly, this Church is in it selfe formally inuisible vpon earth. Sixtly, it hath no spirituall head but Christ. And thus may we climbe vp to Mount *Nebo*, and from thence take a true view of this holy land of *Canaan*.

Greg. Dialog. l. 4. c. 4. veraciter dicitur credi quod non potest videri, nam quod iam videri potest, credi non potest. Aug. in Psal. 56. Greg. in Psal. Pœnitential 5. Aug. de Bapt. cont. Donat. lib. 8. cap. 28.

Q. *What worke of God doth here principally appeare?*

A. *Predestination, both of men and Angels*; and here is comfort to the godly, and no discomfort to the wicked; for they may repent and be saued; It is onely knowne vnto vs by the worke of the Spirit, and whiles his Word sounds in our eares, there may be hope it shall sound in our hearts, and so we receiue the blessed testimony of our future happinesse. *Rom.* 8. 30.

Q. *What is Predestination?*

A. *It is the decree of God, for the declaration of his iustice and mercy vpon men and Angels.* The intellectuall vertues of God, or the goodnesse of his vnderstanding, appeares by all his creatures, *Psal.* 104. *verse* 24. But his morall vertues, or the admirable goodnesse of his will, consisting in iustice and mercy, is onely to be seene in the reasonable creatures. *Exod.* 33. 19. and 34. 6, 7. *Rom.* 9. 18.

Aug. de Prædestinat. et gratia cap. 13. Ita plenitudo diuinæ præscientia in alios manante iustitia, in alios gratia præfluente completa est. Ambros l. 1. de vocat. Gent. cap. 5. li-

Q. *What are the kinds as they concerne man?*

A. Election, which is Gods gracious decree in Christ, *Ephes.* 1. 4. to set free some men from the misery of the

beratur pars hominum parte pereunte, &c. Aug. cont. Iulian. 6. cap. 5. certè hic, vbi nulla est fati immobilitas, nulla fortunæ temeritas, nulla personæ dignitas, quid restat nisi misericordia veritati. Bern. de conuers. ad Cleric. cap. 10. Misericordiæ propria sedes miseria est. Aug. Artic. fals. impos. 15. Ab illo est quod staturr, non ab illo est quod ruitur. Idem Hypognost. Art. 6. Tenenda est inconcussè hæc regula, impios in peccatis, antequam essent in mundo præscitos esse tantùm, non prædestinatos, pœnam autem ijs prædestinatam. Tract in Ioan. 107. Filius perditionis dictus est traditor Christi, perditioni (non peccato) prædestinatus.

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generall lapse, and to bring them infallibly to saluation, for the setting forth of his abundant mercy, *Rom.* 9. 11. 16. 23. And Reprobation, which is his preterition, or passing by some men, and leauing them in the generall corruption of the fall, without effectuall meanes of recouery and saluation, for the manifestation of his vncontroulable iustice, *Rom.* 9. 18. 21, 22.

Q. What meane you by this delineatiõ & descriptiõ of Electiõ?

A. That we should not fixe our eyes vpon the odious and offensiue name of *Reprobation*, but delight our selues the more with the sweet and comfortable inspection of our *Election*, wherein we shall finde the sacred Trinitie to haue beene more deepely then in the other, and not to be so much pleased in plaguing men for sinne, as to saue them out of it. Shewing plainely, that God is farre more affected with the life and happinesse of his creatures, then their death and misery. Election is from the Father, in the Sonne, by the Spirit, to faith; which faith workes not any life in vs, or for vs, but onely receiues it at the bountifull hands of Almightie God. Oh, let vs not so much wrangle and wrastle concerning Reprobation, but with delectation, recreate our selues with this diuine worke of our Election. This casts it selfe into a large compasse, whereas in the other, God contracts his hand, and giues man leaue to mischiefe himselfe. And although our Reprobation bee from God, yet our condemnation is from our selues. The strait and straight line to

Magist. Sent. lib. 1. dist. 41. liter. e. Non reprobatio ita est causa mali, sicut prædestinatio causa boni, neque obduratio ita facit hominem malum, sicut misericordia bonum. Aquin. 1. p. Quæst. 23. Art. 2. prædestinatio nihil ponit in prædestinato. Ergo abyssus. Ambros. de vocat. Gent. lib. 2. c. 3. Apostolus a disputatione transit ad stuporem. Aug. Hypognost. cont. Pelag. l. 3. Credo & veneror, non autem discutio. Hier. ad Ctesiphont. Paulus ignorans, dei concedit scientiæ. Orig. Hom. 12. in Gen. Hæc supra linguam nostram, & super auditum vestrum, &c. Aug. de prædest. & grat. cap. 15. Nemo iustitiæ Deum arguat, si vni debitam reddiderit panam, alteri indebitam donauerit gratiam. S. Augustine puts the case of two debtors, if the owner forgiue the one, *Habet quod gratuletur*; if he exact the debt of the other, *Non habet quod crimineter. Theodoret. Qu. 64. in Gen. Non vult punire ex sola præscientia, sed expectat operum consummationem, & ita omnibus ostendit, quàm iuste puniat. Aug. cont. Iulian. 3. 18. Bonus est deus iustus est deus, potest aliquos sine bonis meritis liberare, quia bonus est, non potest quenquam sine malis meritis damnare, quia iustus est. Ad Simplician. l. 1. c. 2. Vna quadam massa peccati supplicium debens diuinæ iustitiæ: quod siue exigatur, siue donetur, nulla iniquitas. De gemellis, quorum vnus assumitur, alius relinquitur, disparest exitus, merita cõmunia.*

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heauen lies in this compasse, that it is from the Father *by the inchoation of degree,* in the Sonne *by the dispensation of meanes,* by the holy Ghost *for consummation of those meanes,* and to faith for the *instrument of application.*

Q. *How is the Church diuided?*

A. *It is either Militant vpon earth, or Triumphant in heauen.* This distribution is of the Church, either in respect of the members, or of their condition. Members, as some are on earth, others in heauen. Condition, as our fighting, ouercomming. In this world our application is but inchoatiue, in the world to come it shall be plenary. Here with strife against sinne and Satan, hereafter shall be our glory and triumph. We can see no more palmes then crosses; if there were no resistance, our Christian vertue would not appeare. There is but one passage, and that a strait one, and if with much pressure we can get through, and leaue our superfluous ragges as torne from vs in the crowd, wee are happy. God would haue heauen narrow and hard in the entrance, that after our paine, our glory might be the sweeter. One peece of yron cannot be souldred and fastned to another, vnlesse both be made red hot, and beaten together: so, Christ and his Church, the whole body, and the members cannot so soundly be affected each to other, vnlesse both haue experience of the like misery, *Rom.* 8.17. This frayes many from being the Lords, who though they would be glad of the crowne, yet stand trembling at the Crosse. It is Satans policie to driue vs from our military profession, by the difficultie of our Christian war-fare; like as some inhospitall Sauages, make fearefull delusions by Sorcery, vpon the shore, to fright Strangers from landing, &c. But we are not to be dismayed, seeing God hath made the militant estate of the Church, a degree vnto the triumphant. It is a graduall, no specificall distinction, to say the Church is militant or triumphant. *Eph.* 6.11,12, 13. *Heb.* 12.22,23.

Q. *What is the militant Church?*

A. *It is the number of all those that are applyed vnto Christ*

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by faith. Here we must liue by faith, after we shall come to the fruition of Christ by sight. *Ephes.* 6. 16. *Heb.* 11. 1. 2. *Cor.* 3. 18. and 4. 17, 18. 1. *Cor.* 13. 12, 13. This Church consists onely of men, nor as yet freed from the burden of the flesh; and that is the reason, why the worke of the Lord goes so slowly forward, and makes many sit still with their hands foulded in their bosomes, and wish they knew how to be rid of time, and so become miserable losers of good houres, and good parts, and the very hope of future reward, because they will not striue with themselues. Happy are those persecutions that driue vs to this hold, and like an old beaten Hare, weary of long chasing, returne vs to this home, to die in this borrough.

Q. *Is the number of these alwayes alike?*

A. *No, but sometimes greater, and sometimes lesser,* and its inuisible in regard of faith; yet euery faithfull man may know himselfe, & so may a man that hath the spirit of discerning, iudge of another to his comfort; for faith in both is to be knowne by his fruits, &c. 1. *Tim.* 1. 12. *Heb.* 6. 9.

Q. *How shall a man doe in this case?*

A. *By his care to walke according to the rule of godlinesse, he shall procure a comfortable testimony to his owne Soule, and confirme others in the way of Religion.* Act. 24. 16. 2. Cor. 1. 12. Heb. 13. 18. Tit. 3. 8.

Q. *Is the Church militant by it selfe in the world?*

A. *No; it is mingled with tares and chaffe:* and as God left the accursed *Cananits* to be as prickes and thornes to his ancient people; so still will he haue his deare ones to bee exercised with the wicked of this world, that their graces

Aug. de vnit. eccl. cap. 12. Propter sacramenta quæ cum Sanctis communiter habent, in eis est quædam forma pietatis, cuius virtutem negant. & c. 13. Vnde appellat spinas nisi propter malignitatem morum, vnde filias nisi propter communionem sacramentorum? De Bapti. cont. Donatist. lib. 6. cap. 1. Charakterem dominicum multi & lupi & lupis infingunt, &c. Sheepe in the outward complement and complement of the Church. *Aug. in 1. Ioan. Tract. 3. Sic sunt in corpore Christi quomodo humores mali; quando evomuntur tunc releuatur corpus. Ibid. tentatio probat quia non sunt ex nobis. Quando illius tentatio venerit velut occasione venti volant foras, quia grana non erant. Chryso. Op. imperfect. in Math. Hom. 19. Quæ sunt vestimenta ouilia? species videlicet simulatæ religionis; Eleemosyna simulata, oratio simulata, ieiunium simulatum, & cæteræ species pietatis quibus se vestiunt lupi rapaces.*

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may more fully be knowne, and themselues wained from the wearisome world. Hence it must needs be great folly to leaue visible Congregations, because they are pestered with the prophane of the world; there is no man that will cast away the gold, or corne, because it is mingled with his offall: but will bestow some labour on the fanne, fire, or furnace. God hath left meanes to purge his Church of prophane persons, though he will haue some tares to try his Children, and keepe them in awe of his maiestie, nay, make them labour the more to prooue their election. If all were good, who would feare to go to hell? But seeing we may be Christians, and not elect, it will make vs more diligent to study for true holinesse. And knowing that many shall be damned with the water of Baptisme in their faces, and Church in their mouthes, it will teach Gods Saints in spite of all hypocrisie, *to worke out their saluation with feare and trembling.* Phil. 2. 12. Our blessed Sauiour out of the very feares of damnation, hath fetched the safest securitie of saluation; oh that we could out of this securitie, as easily fetch the feare of his maiestie. *Math.* 13. 24, 25. 47. 1. *Cor.* 5. 10, 11, 12, 13.

Q. *What are these tares and chaffe?*

A. *Such in the Church as haue but the name of Christians, and yet are together with the Church in this world; and so are called improperly by the name of the Church.* Visibilitie, Profession, congregation, &c. doe as well belong to the tares as the wheate, the Reprobate as the elect, and therefore are but accidents of the Church, yea, such adherents as are separable from the Church: and therefore Papists and Separatists doe ill in teaching them to belong so essentially to it. *Matth.* 13. 49, 50. *Rom.* 9. 6, 7. 1. *Iohn* 2. 19. *Iohn* 6. 70, 71.

Tertul. de præscr. Avolent quantum volent palea leuis fidei, &c. Chaffe of light beliefe want but wind to blow them out of the floare of the Church.

Q. *How is the Church militant with the tares distributed?*

A. *The Church, as visible, is diuided into Congregations, as great Armies into lesser bands.* It is impossible for all to heare one externall Pastor, and therefore must the

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gouerned be ranked vnder diuerſe teachers, that all may heare and learne, 1. *Theſſ.* 2. *verſe* 14. *Epheſ.* 4. *verſe* 11, 12,13.

Q. *What is here to be conſidered?*

A. *The gouernment of the Congregations, which is an order of ruling and obeying in the outward communion of the Saints.* Our ſanctification is not wrought all at once, but by degrees, and the Churches muſt beget children vnto God; and therefore there muſt be an holy ordering of the people to bring this worke to paſſe. Againe, a law is neceſſary to keepe corruption vnder, and if there were no power to reſtraine euils, this field of God would runne all into thiſtles. This worke muſt be continuall, or elſe grace ſpeedeth not. Like as the body from a ſetled and habituall diſtemper, muſt be recouered by long dyets; and ſo much the rather, for that none can intermit this care without relapſes: ſo in regard of our old Apoſtaſie, to keepe the heart in vre with God, is the higheſt taske of a Chriſtian. Good motions are not frequent: but aboue all the conſtancie of a good diſpoſition is moſt rare and hard. God knowing this leaues his Church an order of policie to keepe vnder corruption, and aduance grace. And it were an happy thing, if Gods Miniſters could be as happy as Tradeſmen; for a Carpenter in the morning ſhall finde his worke as he left it the euening before: but Gods Miniſters are often to begin againe, and like Wyer-drawers are faine to goe forward, by going back-ward. Hence they haue power to binde and looſe, looſe and binde; God by them aſſaying all meanes to ſaue ſome. *Paul* reioyced to ſee the good order of the Church, *Coloſ.* 2. 5. And commended this point to *Timothy*, who was to ſucceed him in the gouernment of Gods houſe, 1. *Tim.* 3. 15.

Q. *What are the parts and members of Congregations?*

A. They are either the Gouernours, or Gouerned: In the militant Church, God hath ſet Captaines to teach, and Souldiers to learne, and both faithfully to wage warre againſt the enemy. *Eph.* 4. 11, 12. and 6. 10, 11.

Q. *What*

Q. *What are the Gouernours?*

A. *They are those that are appointed of God, for the looking to the Congregations, ouer which they are set, for the edification thereof.* Act. 20. 28. 1. Pet. 5. 1, 2. 3, 4. These are called Gods right foote, *Reu.* 10. 2. and are to leade the way. Hence it is the error of the Separation, in the constitution and reformation of Churches, to set the left legge before the right. God hath euer constituted and planted Churches by his Ministers, and reformed them both by Magistrates and Ministers. It is vsurpation in the people to aduenture vpon either, they are to reforme themselues; but Churches, and their gouernment is referred of God to the Pastour, and the Prince.

Q. *Wherein stands the power of the Pastours ouer the people?*

A. *In the power of the Keyes*; whereby they are able to open, or shut heauen, bind, or loose sinners, *Matth.* 16. 19. and 18. 17, 18. 1. *Cor.* 5. 4, 5. Yet wee are to vnderstand, that the principall authority is in Christ, the ministery in men, 2. *Cor.* 5. 18, 19, 20. *Reu.* 3. 7.

Q. *What is binding?*

A. *That authority whereby they might correct a brother that should walke inordinately*, 1. Cor. 5. 5.

Q. *What degrees were to be vsed therein?*

A. First, *Admonition*, and that was done priuately by a brother which should finde him walking inordinately, whom if he did heare, it was to goe no further: but if hee would not heare him, then the party admonishing was to take two or three more for witnesses, and to admonish him before them. and if he would not hearken to all these, they were to tell the Gouernours, who also did admonish him. *Math.* 18. 15, 16, 17, 18, 19, 20.

Q. *What was the second degree?*

Decret. Gregor. lib. 5. tit 39. cap. 28 Innocent. 3. Iudicium dei veritati quæ nec fallit, nec fallitur, semper innititur, iudicium autem ecclesiæ, nonnunquam opinionem sequitur, quam & fallere sæpe contingit, & falli, propter quod contingit interdum vt qui ligatus est apud deum, sit apud ecclesiam solutus. Aug. Confess. lib. 2. c. 7. gratiæ tuæ & misericordiæ deputo, quòd peccata mea tanquam glaciem soluisti: Concil. Aquisgranens. c. 37. tum vera est absolutio præsidentis cum aterni iudicis sequitur arbitrium, vt Lazarum prius Christus mortuum vivificauit, quia vivus egressus postea a discipulis solutus est. Nichol 1. epi. ad Michaelem Leodiens. epi. con. Pasch. 2. Caus. 11. Qu. 3. c. 46. Gelasius: neminem potest, &c. Cap. 62. Greg. tum vera est absolutio, &c.

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A. If *Admonition* would not preuaile with the offender, then proceeded the Gouernors to *suspension*, & so did binde the delinquent from comming to the holy Communion; & if this *suspension* preuailed not, then followed the *excommunication* of him, and it was also either the greater, or the lesser; the Church still vsing moderation; first, therefore the lesser was vsed, whiles there was any hope of reclaiming the party offending; then the greater, when his case was desperate, 1. *Cor.* 5. 4. 1. *Tim.* 1. 20. *Tit.* 3. 10. *Gal.* 1. 8. *Rom.* 9. 3. 1. *Cor.* 16 22.

Thom. Aquin. 12. Q. 87. art. 6. ad 3. vt adificentur in pœna, qui scandalizati sunt in culpa.

Q. What is absolution?

A. *A receiuing againe of the offender into the Church vpon his true repentance*, 2. Cor. 2. 6. 10. God would not haue them to perish that repent of their former euils, but to bee comforted of their brethren, least ouer-much sorrow should swallow them vp. 2. *Cor.* 2. 7. 11. In schooles it is necessary, not onely that precepts be taught, but that the practise of them be vrged, and the diligent incouraged: so in the Church it is needfull that men bee not onely instructed, but pressed and strained to a holy life; for, *Not the hearers of the law, but the doers shall be saued.*

Q. How many sort of Gouernours are in the Church?

A. Two; *The principall, and the ministeriall.* This gouernment is spirituall, and concernes the Soule, and therefore there must bee a teaching of the heart as well as the eare; here is need of inspiration with instruction, 1. *Cor.* 3. 6. *Psal.* 63. 1. and 143. 10, 11. *Cant.* 4. 15.

Q. Who are the principall Gouernours?

A. *The Father, the Son, and the holy Ghost.* The Father is the chiefe agent in the Church; *for, no man commeth to the Son, except the Father draw him*, Ioh. 6. 44. And *none can come vnto the Father, but by the Sonne*, Ioh. 14. 16. *Neither can any say that Iesus is his Lord, but by the Spirit*, 1. Cor. 12. 3. or that he is Gods child by free adoption, *Rom.* 8. 16. The Church is one with Christ, as he is one with his Father, *Ioh.* 17. 21, 22, 23. not in nature, but in the work of our redēption.

Q. What are the Ministers?

A. *Such*

A. *Such as are appointed of the principall to be labourers together with them in his worke*, 1. Cor. 3. 9. They are called vnder-rowers, *Luke* 1. 2. becauſe vnder Chriſt the Maſter Pilote, they helpe forward the ſhip of the Church, towards the hauen of heauen. Men that are ſubiect to the ſame paſsions with vs, are fitteſt to deale for vs, *Exod.* 20. 19. *Iam.* 5. 17. Thus we ſee how God is alone in the principall worke, and principall in the miniſteriall. And though hee parts labour with his ſeruants, yet not poſſeſsion. It is enough for the labourer, if he haue his hire, his penny: men doe not vſe to diuide their ground with the plow-man, or their houſe with the Maſon. *He that hath the Bride, is the Bridegroome*, Ioh. 3. 29. ſo is not he *that prepareth, and preſenteth her*. 2. Cor. 11. 2. ſo is not *he that ſtandeth by, and reioyceth to heare the Bridegroomes voyce*. All the Apoſtles call themſelues ſeruants, not Lords of Gods inheritance, *Rom.* 1. 1. 1. *Pet.* 5. 3. *Moſes* as a ſeruant in his Lords houſe, Chriſt as the ſonne ouer his owne houſe, *Heb.* 3. 5. 6. Church-men are the Churches, and not the Church theirs, that the Church with them, may be Chriſts, and he Gods.

Iohan. Patriar. Antioch. in appendic. Conc. Baſil. nec dici poteſt caput miniſteriale vniverſalis eccleſiæ, nam caput eſſe denotat præeminentiã, quam miniſter non habet ſupra dominã. Rhem. Annot. in 1. Eph. 22. The Church in no ſenſe is the body of the Pope, ergo he in no ſenſe the head of it. Cypr. l. de vnit. Erant vtiq; & cæteri Apoſtoli, quod fuit Petrus. Franciſc. de vitt. Relict. 2. Qu. 2. Concil. 2. approbat hanc ſententiã, & adijcit, non eſt audienda gloſſa, quæ dicit hoc non eſt intelligendum de plenitudine poteſtatis. Cuſa. l. 2. Concord. Cath. c. 13. Scimus, quod Petrus nihil plus poteſtatis a Chriſto accepit alijs Apoſtolis. Orig. de princ. l. 4. c. 1. ſi quis cum omni ſtudio & reuerentia, qua dignum eſt, prophetica dicta conſideret, in eo ipſo dum legit, & diligentius intuetur, certum eſt, quod aliquo diuiniore ſpiramine mentem ſenſumq; pulſatus, agnoſcet non humanitus eſſe prolatos eos quos legit, ſed dei eſſe ſermones, & ex ſemetipſo ſentiet non humana arte nec mortali eloquio, ſed diuino (vt ita dixerim) cothurno eſſe conſcriptos Cypr. l. 2. ep. 5. non ſunt expectanda teſtimonia humana, cum præcedunt diuina ſuffragia. Baſil. Non omnes, qui diuina eloquia legunt, quæ in illis admiranda ſint conſiderent, niſi illi qui cœleſti ſplendore potiuntur.

Q. *How are the Miniſters diuided?*

A. *They are either ordinary, or extraordinary*. Such were the times wherein the Church had neede of extraordinary teaching, that the truth of Religion might depend vpon God, and not the deuices of men; and here the Lord had reſpect vnto his Maieſty and excellency; and therefore did immediately communicate himſelfe with a few, leaſt ouer-much familiarity ſhould breede contempt; both of himſelfe, and his ordinances. No Prince will ſpeake to euery man, but keepe ſtate with his ſubiects, that they may reuerence him the more, *Eph.* 4. 11.

Q. *What were the extraordinary?*

A. *Such as were immediately called of God?*

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wiſedome of God, and by creation might bee read in the creatures; but this Art of Diuinity by ſinne is blotted out, and therefore is to bee learned by immediate reuelation. Hence God extraordinarily calleth ſome, and reueales his will to them, that they may reueale it to others. *Exod.* 4. 15,16. And this God hath done many wayes, generally, either externally, or internally. Externally by voyce, without viſion. *Act.* 9.4. or by both together, Chriſt for a time aſſuming the ſhape of men and Angels, *Gen.* 18.9. 13. 17. 33. and 19.2. Internally, either awaking, by inſpiration, or ſleeping, by inward dreames and viſions, *Gen.* 15. 12, 13, &c. *Matth.* 2.12,13. *Act.* 2.4.17. Sleepe reacheth not to the reaſonable Soule, and God may conferre with man, when both his internall and externall ſenſes are locked vp. He is able to informe the ſoule immediately, without all vſe of the body, and by a diuine viſion let man ſee his will, though his reaſon was neuer informed thereof by his eare, or any outward word. So God can informe the inward ſenſes without the outward, and by a dreame let a man ſee that which was neuer within the ſuppoſition of any ſenſe. So God can ſhew vnto the outward ſenſes, obiects without naturall light, or colour, *Reu.* 1. 10 12. Hee ſaw and heard in an extaſie. His eye and his eare were ſpiritually taken vp with reuelations; not as the Prophets of the wicked Spirit, when they are ſaid to bee *Deo pleni*, full of God, behauing themſelues like mad men: but quiet and calme, vnderſtanding well what they did, God firſt certifying their vnderſtandings, after their wills, and ſo inclining them to ſpeake and liue accordingly; the other knew not what they ſaide, as beeing poſſeſſed by the Spirit of darkeneſſe. And this extraordinary reuelation, ſhewes the immortality of the ſoule beeing able to conferre with God euen without the body, though yet in the body, 2. *Cor.* 12. 2. Wee receiue all our knowledge by our outward ſenſes, *Rom.* 10.17. which conuey things to the inward, and they informe our reaſon: but God can inuert the order, and beginne firſt with our reaſon, and by that informe our inward

ward senses in dreames, and then by them our outward, &c.

Q. What are the ordinary Gouernours?

A. *Such as are called by the Church*, where there is tryall of their gifts, election of their persons, and consecration of them in office. The two first were supplied by the third in all those whom the Apostles ordained; for they by imposition of hands gaue gifts, and therefore such were not tryed by the learned, seeing they had no gifts for such callings, before hands were imposed by the Apostles. Hence it followes, that the new Testament speaking of no other consecration of Ministers, but by the Apostles, speakes nothing of examinations, or elections. Men then had not ordinary gifts; for they receiued them together with other ornaments, by the hands of the Apostles. That place *Act.* 14.22. is abused, euen against Grammaticall construction, by those that would draw it to election before ordination, and that by the suffragies of the people; for the Nominatiue case to the Verbe, must needs be *Paul* and *Barnabas*; they therfore, and not the people, were agents in that businesse, and made Ministers of such as they found fit for gifts, whom God, with an ordinary calling, extraordinarily gifted. Wee reade *Act.* 19.6,7. of 12. made Ministers, which before had not heard, whether there was an holy Ghost, yea, or no: whose power immediately they felt, after *Paul* had imposed his hands. So that wee may safely conclude, that ordination is more essentiall to ministry, then popular election: and yet in after-times the people were not reiected, for the liking, or disliking of their Pastours, vntill they became factious, and patrons of schismes, or at least-wise abetters of the worse, and so made themselues vnworthy of their voyces. I would faine

Aug. epist. 110 A populo accla matum est, si as, si as, dictū vicies quinquies Anacle-

tus epi. 2. electionem summorum sacerdotum sibi Dominus reservauit, licet electionem illorum bonis sacerdotibus & spiritualibus populis concessisset. Concil. Carthaginens. 3. Can. 22. Nullus ordinetur clericus non probatus vel Episcoporum examine, vel populi testimonio. Leo epist. 90. c. 1. nulla ratio sinit, vt inter Episcopos habeantur, qui nec a Clericis sunt electi, nec a plebibus sunt expetiti. Concil. Parthiens. Can. 8. Nullus ciuibus inuitis ordinetur Episcopus, nisi quem populi & Clericorum electio plenissima quaesierit voluntate. Distinct. 63. c. 6. Non est permittendum turbis, &c. 11. decret. Greg lib. 1. tit. 6 c. 2. Electus ad clamorem populi, &c. Cod. li. 9 tit. 30, l. 2. These places are against tumultuous elections.

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know of any ſtrict defender of the peoples choice, whether it were better in point of ſchiſme, or hereſie, to leaue them to their owne liberty, or to haue them reſtrained? If they be left in ſuch caſes to themſelues, then ſhall the Church of God be deſtroyed. As for example, in the times of *Ariuniſme*, whiles the people had liberty, they would chooſe no Paſtours but Arians. It ſhall euer bee obſerued, that in ſiding and factious diuiſions, the worſt are for the moſt part ſtrongeſt, &c. So that election is to be moderated by the diſcretion of the ciuill Magiſtrate, or faithfull Paſtours. But ordination and conſecration hath ſtill gone in his courſe, and Miniſters are to make Miniſters, and not the people. *Gal.*1.1. Some are called immediately *of God, and by God*, as Apoſtles; ſome *of God by man*, as *Timothy, Titus, &c.* Some of men, and by men, as the Prophets of Browniſts, and therefore none of Gods. This is the Tenent of truth, that the firſt courſe of Miniſtry hath euer bin extraordinary, the ſecond hath euer gone on in an order, as from one gouernment to another, and neuer hath Miniſtry begun at the people. Wee deny not that we are Miniſters by Rome, but we affirme, wee are not the Miniſters of Rome. Wee are of God by them; and they may as truely be inſtruments of our Miniſtery, as of our Baptiſme. For as *Ezek.*16.20. the *Iewes* did beget children vnto God, but conſecrate them to *Molech*: ſo Papiſts may beget both a people, and Paſtor for God; but till they ſeparate, they are both conſecrated vnto Antichriſt. And here let all take notice, how Separatiſts gnaw vpon this bone, and ſucke in nothing but the blood of their owne iawes.

Q. *What were the Gouerned?*

A. *All thoſe in the Congregations, which were ſubiect to their lawfull Paſtors*, Act.20.28.1.Theſſ 5.12.Heb.13.7.17 It is for *Korah*, and his confederates to riſe vp againſt *Moſes* and *Aaron*, becauſe they are liſt vp aboue the Congregation. *Num.*16.3.

Q. *Of how many ought a Congregation to conſiſt?*

A. *Of ſo many as may conueniently meete together in one place*

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for the publike exercises of Religion. The seuerall portions are left to the discretion of our Gouernors, and so far forth a Parish is humane: yet the Congregation it selfe is Gods ordinance, who would haue it gouerned, according to his owne lawes, 1. *Cor.* 5. 4. The flocke is Christs, the folde is lesser or greater, as the Gouernours iudge it fit and conuenient.

Q. *What if some members of more Congregations meete together, to consult of some matters?*

A. *Then it is called a Councell*; for single Congregations are the weakest parts of the Church, and therefore haue need of neighbour helpe, *Act.* 15. The Separation teach, that euery Congregation is absolute in it selfe, and that assembling of Councels is voluntary, &c. which if it be true, then the guilty, or infected Congregation cannot be cited to appeare. *Iudicium redditur in invitum*, for *pars rea*, is in law *pars fugiens*, the party presumed to come thither against his will, &c. If then Councels be lawfull, there must needs be a subordination of Churches. In the time of *Constantine*, Pastours were called a great way from their charge, & many dyed in their trauell; and many in their absence found much hurt done at their returne to their flocke, whereupon order was taken for a more conuenient calling of Councels. They had foure *Patriarkes*, then vnder euery *Patriarke* diuerse Prouinces, which had an *Archbishop* set ouer seuerall Dioceses, and these vnder the Emperour might call Councels. If the errour, or schisme fell out within the Diocesse, then might the Dioceſsan call a Councell, and if the error could be there ended and healed, it went no further; if not, then the Prouince was assembled by the Arch-bishop: If yet the error had so spred it selfe that the Prouince was

Æneas Syluius epist. 301. ante Nicenum Concilium sibi quisque viuebat, & ad Romanam ecclesiam parvus habebatur respectus. Bellar. ca: 17. lib. 2. Romani pontificis ecclesiasticum principatum authore Christo principium accepisse, contradicit Papa & modeste eum vt mendacem reprehendit, &c. ex parte falsum est quod dicit, &c. Greg. lib. 4. epist. 32. 38, 39. calleth the title of vniuersall bishop, *Nomen novum contra Petrum Apostolium, contra sensum Euangelij. Platin. in vita Bonif. 3. Baldus ad Carol. 5. Imperat:* both write that *Boniface* the third obtained it of *Phocas*, *magna tamen contentione, ergo non a Christo aut Petro. Frederike* the Emperour told Po[illegible]*drian* the fourth, *Quicquid regalis papatus vester habere dignoscitur, largitione principum [illegible]natur.*

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too weake to conclude, the greater number being infected, then did the Patriarch call diuerse Prouinces; and if there it could not be ended, then came it to an vniuersall Councell, &c. And by these meanes was the Church wonderfully eased of hard and long trauels. This was holy and good; But this excellent order was disturbed by the Patriarke in the West, those inuasions and tyranny long haue, & still do tend to the destruction, both of the Church and State. We are free from this Westerne Patriarke, not onely by reason of his intollerable tyranny, but also because the dissolution of the Empire, is the dissolution of the Patriarkes. And euery Christian Prince is absolute in himselfe to call by his owne Arch-bishops or Bishops, Councels as he pleaseth. And it is rebellion to the Prince, not to come when he summons the guilty to appeare. Againe, if this authority were dissolued, then would the power reside in the order of the spirituall Gouernours, as they were left by the Apostles. And so Councels could not bee called vniuersall, nationall, prouinciall Dioceſſan; for, as tyranrs prohibite the publike exercises of Religion, so the publike congregating of Councels. And heere let mee fling this stone into the brasen foreheads of our aduersaries, which in their shameless challenges, dare tell the world, wee are an Antichristian Church. What one iot of authority doe wee borrow frm the Pope? Is not all externall, iurisdiction and power in the Prince, and for exercise in the Bishops, who lawfully succeede the Apostles in that which is ordinary & perpetu-

Aug. de bapeis. 2. 2 Nemo nostrum se episcopum Episcoporum constituit, aut quasi tyrannico terrore ad obsequendi necessitatem collegas suos adigit.

Leo epist. ad Imperat. 23. Omnes sacerdotes cum lachrymis mansuetudini vestra supplicāt, vt generalem Synodum in beatis intra Italiam celebrari. Aug. Brenicul. collation. lib. 1. cap. 1. Catholicos Episcopos, &

partes Donati iussu imperatoris disputando inter se contulisse. Nilus lib. 2. de Primat. instanceth in the first, third, and fourth generall Councels assembled by the imperiall decree. *Cusanus Concord. Cathol lib. 2. c. 25. Decret. part. 1. dist. 15. cap. 1. & dist. 16. cap. 6. Synod. 6. general. Actio. 4. epist. Agathon. Episc. Roman ad Constantin. Secundum pissimam iussionem mansuetudinis vestræ pro obedientia, quam debuimus, direximus præsentes famulos nostros. Iterum, omnes nos exigui ecclesiarum præsules, vestri Christiani imperij famuli, &c* their owne law, *dist. 8. c. 1. per iura, regum,* they hold their temporall possessions. *Dist. 10. ca. 9. Leo 4.* thus writeth to *Lotharius* the Emperor. *præceptis vestris imperialibus, &c.* we professe obedience to your imperiall precepts: and if any man tell you otherwise, *sciatis eum pro certo mendacem, &c. Esp[illegible] digres. 10. in fit pag. 1567. Greg. magnus agnoscebat imperatoribus concessum esse ius [illegible] ndi sacerdotibus.*

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all to endure in the Church militant? So haue our Gouerning Pastors the power of the keys from the chiefe sheepheard Christ, and externall executiue ability from or vnder Gods Lieutenant a gracious Christian Prince.

Q. What further distinction is there of the Church?

A. Besides the *visibility*, or *invisibility*, *Purity*, or *impurity* of Congregations and Churches: It is distinguished by the *times* thereof, as it was yet in a *family*, or *people*. The Church was an *Embryo* in the hatching, til *Abrahams* time; In swathing bands till *Moses*; In child-hood till Christ; a man in Christ, and shall be a man full growne in glory. It did long sticke betweene the knees, and want power to come into the light; but at length by succession of times, comes to perfection of parts and degrees. As man is an epitome of the world, so is euery Christian an abridgement of the Church; best at his last. Like the feast of *Cana*, where the best wine was reserued to the end. Wee must euer bee *growing from strength to strength*, for it is a fearefull condition to goe backeward; how can hee bee rich that growes euery day poorer? Can he euer reach the goale that goes euery day a step backe from it? Alas then, how shall he euer reach the goale of glory, that runs euery day a step backeward in grace? Hee that is worse euery day, can neuer be at his best. True grace is contrary to nature, for it will bee strongest at last. Sure I am, in regard of time, that the Catholicke Church increaseth in number and grace, yet visible Congregations are soyled with age, and grow worse by the tracts of time. Families, a nation, and now the world growes decrepite, in respect of their liuely beginnings. Primitiue times were not pestered with those diseases that are now growne vpon the Church, and vnder which it groaneth. Like *Ezekias* Sunne wee are gone backe many degrees in the diall of perfection, and yet the Catholicke Church like the *Sunne* till noone, will euer be rising. Fye on those Apostates, whose beginnings, like *Neroes* first fiue yeares, are full of hope and p[illegible], and then decline into villany. Hypocrites, like the first moneth of a new

Ber. in Putif. Ser. 3. in via vitæ non progredi est regredi. Epist. 123. nolle proficere est deficere. Epist. 9. 1. vbi incipis nolle fieri melior, ibi etiam desinis esse bonus.

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ſeruant, out goe all, but like Horſe-courſers Iades ſoone giue in and tyre. Whoſe age is like vnto the foure ages of the world; firſt gold, at laſt iron: Pictures of zeale, like *Nebuchadnezzars* image, from a precious head, they fall to baſe feete. Theſe be the true hot-ſpurs, that will ſoone runne themſelues out of breath. But we may well ſay, ſuch were neuer right bred; for Gods Church gaines perfection with time. Therefore all ſuch as prooue falling Starres, neuer were ought but Meteors. True Saints neuer loſe light, or motion: Spirituall motion may be violent in reſpect of nature, and perpetuall in reſpect of grace, *Pſal.*110 3. *Iſa.*60.8. *Zach.*14 20.

Q. *How long was the Church in families?*

A. *Vntill the time of Moſes*; ſo long God had the firſt borne for his Prieſts, and euery head of the family was not onely Maſter, but Miniſter, &c. *Num.*3.12.

Q. *Who were the Gouernours?*

A. *The extraordinary were the Patriarches.* Which were Prophets; for the rule of Religion was alwayes to bee the ſame in the Church, though God did diuerſely adminiſter it. Wee deny not but that the word of God may be diuided into *Tradition*, and *Scriptures*; but our difference is about the kind of the diſtinction and diſtribution; whether the word be ſo diuided into his eſſentiall parts, or into two diſtinct manners of deliuerance? Wee ſay the word is eſſentially the ſame, whether it bee ſpoken or written, and

Aug. Though they varied in the tenſe, yet they differed not in the ſignification of the word, but in both times, or in all times the ſame doctrine was preached, the ſame faith continued, the latter affirming nothing but what was confirmed by the writings of them that went before. *Idem in Ioan. Tract.4. Tempora variata ſunt, non fides, &c. Eadem fides vtroſque coniungit: & de Catech. Rud. in vetri Teſtamento eſt occultatio noui: in nouo Teſtamento eſt manifeſtatio veteris. Vincent. Lyr. eadem quæ didiciſti doce, vt cum dicas noue non dicas noua.* God began with tradition, which he meant not to continue, and therefore doth ſhew vs that we may not alwayes looke for one face of things; the nurſe feedes and tends her child at firſt, afterwards he is vndertaken by the diſcipline of a tutor: muſt he alwaies be vnder the ſpoone, and ferule, becauſe he began ſo? We wrong the perfection of the law-giuer, if wee thinke we haue not that in ſcriptures, which was a long time in traditions. In things neceſſary there is no want, in things indifferent, his ſilence calls for our obedience to our Church: which whiles they are not peaceably entertained, there is clamour without profit, malice without cauſe, and ſtrife without end.

that

that writing & speaking are but two accidents of the same substance. Furthermore, we say that the word deliuered by tradition, was as well inspired, as when afterward it pleased God to record the same by writing, now by appropriation called the Scriptures. Tradition was fitter for a family, then a Bible; because dead letters had beene of no validitie to a weake Church. We feede the childe with the spoone, and dare not trust him with the knife. Spoone-meat was fit for families, though afterwards God would haue all his people vse the knife, and learne to cut their owne meat; and therefore he gaue the nation of the *Iewes* some Scriptures to feede on. And here appeares the wrong. Papists offer to the Churches of the Gospell, who restraine them from Bibles, as if they were still in the infancy, &c. To conclude, God neuer taught by tradition, but the deliuerers were extraordinarily inspired; otherwise the rest were no further to be trusted or beleeued, then they had receiued their doctrines from the Patriarkes, and extraordinary Prophets. And if the Pope could make vs beleeue, he had these inspirations, we should no more doubt of his Oracles, then wee doe of the Scriptures themselues, *The ordinary Gouernours were the heads, and eldest sonnes of the families, &c.* Gen. 4. 26. and 18, 19.

Q. What were the Gouerned?

A *The residue of the family*; And here wee may learne, what was the most auncient kinde of teaching, to wit, *Catechizing*, or family-teaching; and it is a shame to the master, when hee suffers his family to liue in ignorance and blindnesse. If such weake Gouernours had charge of instruction, Masters must not thinke that they are exempted by the translation of the Ministery to others. We indeede haue the charge of the Soules of diuerse families, but euery Master hath still the charge of his own, *Gen.* 18, 19. 2. *Tim.* 3. 15. There is nationall, domesticall, and personall mourning enioyned, *Zach.* 12. 10. 13, 14. So teaching, &c.

Q. How was the Church in a People?

A. *As it did consist of many families, and had the bounds*

therof exceedingly enlarged from the dayes of Moſes. Vntil his time God had but a family or two to worſhip him. At the great Deluge, but eight perſons ſaued in the Arke, *Gen.* 7. The world was growne ſo foule with ſinne, that God ſaw it was time to waſh it with an vniuerſall flood, and ſaw it meete to let it ſoke long vnder the waters, ſo cloſe did wickedneſſe cleaue to the authors of euill.

Q. *What is here to be conſidered?*

A. *The writing of the rule of Religion*, which was done by ſuch extraordinary Gouernours, as God had fitted and inſpired by his holy Spirit thereunto, for the edification of his Church. For euen then God had both extraordinary and ordinary teachers: now we haue the rule completely deliuered in writing, and therefore neede not any extraordinary Gouernours in the Church, 2. *Tim.* 3. 16. 2. *Pet.* 1. 20. 21. And this is that that makes vs receiue a more ſure word of Prophecy, &c. 2. *Pet.* 1. 19.

Aug. de bapt. cont. Donat. l. 2 c. 6. aſſeramus ſtateram diuinam in ſcripturis ſanctis, & in illa quid ſit grauius appendamus, imo non appendamus, ſed a domino appenſa recognoſcamus. cont. Academic. l. 3. cap. 20. Mihi certum eſt nuſquam a Chriſti authoritate diſcedere, non enim reperio valentiorem. Canon. 67. Concil. Cabil. ſub Carolo: Quid generaliter ab omnibus, & in omnibus ſequendum ſit quid vitandum, qualiter inter Sanctam eccleſiam ſit viuendum, qui plenius noſſe deſiderat, ſanctarum ſcripturarum prata percurrere non deſiſtat. Chryſ. in Mat. Hom. 2. Quid igitur infœlicius, quam vt, quod Deus in pœnam minatur; hoc tu ia n ſponte in caput tuum attrahas?

Q. *How was it written?*

A. According to the neceſsitie of the Church, diuerſely, and at ſundry times, *Heb.* 1. 1. God increaſed the dyet of his Church, as he ſaw it was fit to beare it.

Q. *What are the Bookes called?*

A. For the matter contained, The word of God; for the manner of Record, The Scriptures, by an excellency of phraſe, as the moſt worthy writings that euer ſaw the light, and beeing compiled into one volume, are called Bibles, or many little Bookes, vnited into one body: ſo that both worke and writing, carry away the names of all other Scriptures, and Bookes, as moſt admirable for vſe, *Ioh.* 1. 8. 2. *Tim.* 3. 15, 16, 17. Oh, the ſhame of Chriſtians,

that

that these workes should be counted as a strange thing vnto them! *Hos.* 8.12. whiles other books, as baits for fooles, shall be followed and applauded.

Q. *How are these to be considered?*

A. As they are either in the originall tongues, or in the Translations; in the purest fountaines, or the deriued streames and conduits. In the Originalls, not onely the matter (which is the Diuinity, Dogmaticall, Historicall, &c.) but also the meanes of inferring, (which is the Logicke) the manner of expressing, and enforcing (which is the Grammar and Rhetorique) are all immediately inspired, 2. *Tim.* 3.16. *All scripture is inspired from God.* 2. Pet. 1. 21. *The holy men of God spake as they were mooued by the holy Ghost.* In the translations, the subiect matter, or substance of Theologie, is equally inspired, though mediately. The Logicall coherence also and consequence of argument, retaineth the same necessitie of illation, because it dependeth not vpon diuersitie of Languages, but community of notions. But as for the propriety of Grammar, and vigor of Rhetorique, there must needes be some abatement and embasement. First, and principally, because the skill and diligence herein vsed by Translators, is not diuine, or inspired, but meerely humane at the best, and in tryall prooueth to be lyable to much latitude, sometime more, sometime lesse. Secondly, for that many emphaticall words, and vigorous figures, both of Grammar and Rhetorique, proper to the originall Tongues (such as are especially deriuatiues, agnominations, prouerbes, &c.) cannot to the life be expressed in other Languages. Thirdly, and lastly, because in vulgar Languages, there is such mutability and change of fashions (almost as much as in apparell) that after a few yeares, wee scarce vnderstand what our fore-fathers meant in some passages of the Scripture in our mother-tongue, much lesse in the Latine, which in the Vulgar is so pestered with Barbarismes in stile (beside defects in notion) that not onely S. *Hierome* would write inuectiues, if hee should see such a brat layd at his dore, but *Prisc-*

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cian himselfe would call for the *ferula*. It was therefore a very pious and laudable intention in our learned and iudicious Soueraigne, to appoint all our Englisi Translations of the Scripture to be reviewed, and the best of them corrected by neerest reduction to the originals, and to the proprieties of our Language.

Q. How in the originall tongues?

Aug. cont. Cresc. l. 1. c. 3 quisquis falli metuit istius obscuritate quæstionis, eam dē ecclesiam de illa consulat, quam sine vlla ambiguitate sancta scriptura demonstrat.

A *As they are in the tongue, wherein the Spirit did indite them*, and they are of themselues to be receiued without all exception, as beeing Canonicall, and hauing their authority, primarily, from the Spirit, and by themselues; secundarily from the Church, 1. *Tim.* 3 15. and 2. Epist. 3. chap. ver. 16. The Church is the pillar, on which the truth must hang to bee shewed to others, or the ground on which it resteth it selfe, finding little stay else-where. Next to the testimony of the Spirit, and word it selfe, wee are to admit the Churches testimony.

Q. Doth the Scripture containe the whole body of Religion?

Tertul. de præscript. adv. Hæret. beleeuing that which is written, wee desire to beleeue no more, because we first beleeue, that there is nothing else for vs to beleeue.

A. *It doth most fully and plainly*, & therfore there is now no need of vnwritten verities, or Popish-Traditions. It is the rule of all faith, and controuersies of faith. It is the standard, or the Kings beame, by which wee are to try all doctrine that is tendered to vs. Wee are not to goe by the common beame of custome and opinion, but by these ballances of Gods Sanctuary, not suffering a drams waight to be iniected, that may incline these golden scoales as wee

Iren. lib. 3. cap. 1. Aug. cont. lit. Petil. lib. 3 cap 6. Cyprian. lib. 2. epist 3. Tertul. adv Hermogen. Chrys. in 2. Thess Hom. 3, oper. imperfect. in Mat. Hom. 40. Aug. in Ioan. Tract 98. non ait, plus quam accepistis, sed præter quod accepistis, & cont Faust. Manich l. 17. c. 6. Veni legem adimplere, non vt legi adderentur quæ deerant, sed vt fierent quæ scripta erant, quod ipsa eius verba testantur: non enim ait, Iota vnum aut vnus apex non transiet a lege donec addantur quæ desunt, sed donec omnia fiant. Act. 26. 22. Hier. cont. Helvidium: vt hæc, quæ scripta sunt, non negamus, ita ea, quæ non sunt scripta, renuimus. Hier in Mat 13. quicquid in Euangelio prædicabant legis & prophetarum vocibus comprobarunt. Act. 26. 22. οὐδὲν ἐκτὸς λέγων ὧν τε προφῆται ἐλάλησαν, Tertul. de resurrect carnis, Hæretici scripturarum lucifugæ.

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pleaſe, *Iſa.* 8.20. When the law was written, *Moſes* recalls both himſelfe and the people to it for tryall; when hee had written his fiue bookes, the Prophets that followed were content to haue their ſayings brought to *Moſes* law for tryall: Chriſt himſelfe neuer refuſed any tryall by the law and Prophets, yea, euer and anone is hee appealing vnto them for proofe of his owne doctrine; and ſo all the Apoſtles did tread in their maſters ſteps, onely the man of ſinne will not indure any ſuch tribunall, hee will iudge all, and be iudged by none.

Q. But they ſeeme not to be ſo plaine and perſpicuous?

A. *Yes in themſelues they are euident enough,*[a] *concerning things neceſſary to ſaluation*, and if at any time they ſeeme hard, it is by reaſon of the weakeneſſe of our vnderſtandings, *Pro.* 14.6. *Pſal.* 25.14. 2. *Pet.* 3.16. Wee muſt therefore in the obſcure paſſages, pray to God, and conferre one place with another, and conſider duely the circumſtances of the places, and wee ſhall finde the true meaning; if not, God will pardon our ignorance, and requite no more of vs, then himſelfe giueth, wee vſing his meanes aright, *Iam.* 1.5.

a *Aug. epiſt.* 3. & *de doct. Chriſt. l.* 2. *c.* 9. *Hier. in Pſal.* 86 *Lactan. l.* 1. *cap.* 21. *Gregor. ad Leond. de expoſit. lib. Iob Aug. de vtil. cred. ca* 6. *Iren. l.* 2. *c.* 46. ſhew that there are ſhallow places enough in the riuer of God to waſh in, and not ſuch gulfes and depths as Papiſts imagine, &c. *Chryſ. in* 2. *Theſſ. Hom.* 3.

Q. What ſenſe is to be giuen of Scriptures, and whence muſt it be taken?

A. *The Scriptures haue euer one literall ſenſe and meaning*[b], and that which muſt be fetched from themſelues, 2. *Pet.* 1.

Omnia clara ſunt & manifeſta ex ſcripturis diuinis: quæcunque neceſſaria ſunt, manifeſta ſunt. b *Orig in Mat. Tract.* 25. *Sicut omne aurum quodquod fuerit extra templum, non eſt ſanctificatum: ſic omnis ſenſus qui fuerit extra diuinam ſcripturam, quam vis admirabilis videatur quibuſdam, non eſt ſanctus, quia non continetur a ſenſu ſcripturæ, quæ ſolet eum ſolum ſenſum ſanctificare, quem in ſe habet. Gregor. Moral. in Iob. lib.* 18. *cap.* 14. *qui vere loqui deſiderant a ſacris literis ſumant. Gratian. decret. p.* 1. *tit.* 37. *cap.* 14. *Ex ipſis ſcripturis debemus ſenſum capere veritatis vt Clemens primus. Epiſt. decretal* 10. *c* 1. *in hanc inſipientiam cadunt Hæretici, qui cum ad cognoſcendam veritatem aliquo obſcuro impediuntur, non ad Propheticas voces, Apoſtolicas literas, nec ad Euangelicas authoritates, ſed ad ſeipſos recurrunt, vt Leo.* 1. *decr. p.* 2. *Cauſ.* 24. *Qu.* 3. *cap.* 22. *Aug. de doct. Chriſt. l.* 3. 4.

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20. It is of no priuate interpretation, or as man will haue it, but it must be expounded as it was spoken. And the same mouth must be both the maker and interpreter, that is, the holy Ghost. No man knowes Grammar but by Grammar, neither can we see the Sunne without the Sunne; so, no man can expound Scripture, but by Scripture. There is the same Art, both in the composition and resolution; as there is the same way in going backward and forward. Scriptures rightly vnderstood, in our actions, are as the heart in the body, for conueying life to all the parts, or as a dram of Muske, perfuming the whole box of oyntment. This is that godlinesse which breedeth an heedfulnesse in all our wayes and actions. *εὐλάβεια quæ parit εὐλαβείαν.*

c *Aug. lectiones diuinas & in ecclesia, sicut consuestis, audite, & in domibus vestris relegite.*

Chrys. in Mat. Hom. 2. Quis enim versantur in medio, & vulnera quotidie accipiunt, magis indigent Medicamine. Greg. epist. ad German. Archiep. Constan. apud Math. Paris. in Henrico tertio.

Q. How are they to be considered, as translated?

A. Howbeit the Scriptures as they be translated be not so *authenticall*, and *canonicall*, as the originalls, yet ought they to be read c publickely and priuately of all, and to be receiued as the word of God. Onely this must be the care of the learned, that as much as lies in them they labour, that the *apographicall* translations, or transcriptions answer the *autographicall*, and primary originals. And if there be any mis-taking, they must euer bee reformed by the fountaines themselues. The Hebrewes and Greekes drinke both of the well-head, pure translations of the Streames; the Latines, in their pretended *Hierome*, for the most part of the very puddles. Well may I say of *Trent* Fathers, as that Chian seruant, of his Master (which sold his wine, & dranke the lees) whiles they had good, they sought for that which was naught, &c.

Who would goe to the packe when he may goe to the warehouse? who would fetch water at the Cesterne, whē he may haue it at the spring-head better cheape?

Q. But how shall the ignorant in the originals do in this case?

A. *They must referre themselues to their faithfull and learned Pastours, whom God shall stirre vp for the faithful teaching of his people.* And the Spirit of God which dwelleth in those that are his, will enable them to discerne euen in translations, betweene truth and falshood: so that if any errour should bee; if they attend the meanes ordained of God, they shall not want information. *Luke* 1.4. If they

Theodor. Serm. 5. de Gracor. affect. libri Hebraici conversi erant in omnes linguas.

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consider how things are written from point to point, they shall come to a certaintie of Scripture, *Psal.* 102. 18.

Q. *Had the Church beside these extraordinary teachers, no other?*

A. Yes, there were also ordinary teachers, that euery congregation might be supplied with able men to instruct them; and these were to depend vpon the extraordinary, and so farre to be heard, as they agreed with their words, or writings. *Exod.* 4. 15, 16. *Moses* receiues from God, and *Aaron* from *Moses*, &c. In all points of Religion, we must depend vpon God, in prayers, if he powre not vpon vs, we cannot powre out vnto him. *Zach.* 12. 10.

Q. *How was the Church in a people?*

A. *First, in the peculiar people of Israel; secondly, among all people.* The Church did grow from a domesticall societie, to a nationall, and from a nation, to all nations. I haue seene great Riuers, which at their first rising out of some hilles side, might be couered with a Bushell; which after many miles, fill a very broad channell, and drawing neere to the Sea, doe euen make a little Sea in their own bankes: so the Church had but a small beginning, which is now growne Catholicke ouer all the world. Grace is compared to the wind, *Ioh.* 3. 8. which at the first rising, is as a little vapour from the cranies of the earth, and passing forward about the earth, the further it goeth, the more blustering and violent it waxeth. So ought the Church, and euery member of it to be daily increasing, and thriuing in grace. It was the Diuels deuise, to bring that slander vpon early holinesse; *A yong Saint, an old Diuell.* I beleeue that sometimes yong Diuels may turne old Saints; neuer the contrary; for true Saints in youth, will proue Angels in age. Let vs therefore striue to be euer good, and thinke with our selues, surely, if we be not best at last, we may iustly feare, we were neuer good at all. *Psal.* 1. 3. *Ezek.* 47. 3, 4, 5.

Q. *What was this people of Israel?*

A. *A peculiar people, whom the Lord chose to himselfe, of whom*

In populo Israelitico, vel Catholico. Israelitico, quem Deus tunc temporis sibi Peculiarem elegerat, ex quo Christus secundum carnem. Vbi Messias promittitur, typis adumbratur. Congregationes dicebantur. Synagogæ. Quarum rectores extraordinarij, vno nomine prophetæ, &c. Quorum quidam scripserunt libros veteris testamenti lingua hebræa numero 39. Ordinarij supremus Sūmus sacerdos, inferiores sacerdotes, Leuitæ Archisynagogi.

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whom Christ was to come, according to the flesh: and because he was yet to come, they had both the *Messias* promised them, and by many types and ceremonies shadowed out vnto them. *Deut.* 7.6,7,8. *Rom.* 3.1,2. and 9.4,5. O if God in these things set his loue vpon them, how loues hee vs, to whom the very graces themselues haue appeared? *Titus* 2.11.

Q. *What were the Congregations called?*

A. *Synagogues.* Although God would haue all his people sacrifice in one place; yet would he haue praying and preaching in euery Towne and Citie; and mother townes had many Synagogues. *Abel* is called a mother Citie, 2.*Sam.*20.19. And so the Church of the Gentiles had many mother churches, out of which did spring many daughters; Religion propagating from the greater Cities, to the lesser townes and villages. *Act.* 13.15. And here might we trace the Separatists to *Iordan*, by their babes and bottles, in running away from their mother.

Q. *Who were the extraordinary Gouernours?*

A. *Prophets*; of whom some did write the bookes of the old Testament in the Hebrew tongue, which are in number, thirtie nine, all which by our Sauiour Christ, are deuided into the *Law* and the *Prophets*, Math.11.13 & 22.40. or may be deuided into *Priestly*, *Princely*, and *Propheticall* bookes, in regard of Christ, which is the subiect of them all: or according to the most vsuall distribution; first, the bookes of the Law, written by *Moses*, and they are fiue, *Genesis*, *Exodus*, *Leuiticus*, *Numbers*, and *Deuteronomie*. Secondly, the foure first Prophets, as *Ioshua*, *Iudges*, and *Ruth*, two bookes of *Samuel*, and two bookes of the *Kings*; and the foure latter Prophets, to wit, the three great Prophets, *Isa.* *Ier.* *Ezek.* and the twelue lesser, which for breuitie, they comprehend all in one booke, *Hos.* *Ioel*, *Amos*, *Obed.* *Ion.* *Mic.* *Nah.* *Hab.* *Zeph.* *Hag.* *Zech.* *Mal.* Thirdly, the nine others, they call *Cetubbim*, or writings, by an excellencie, and they are, *Iob*, *Psalmes*, *Prou.* *Eccl.* *Can.* *Dan.* *Chron.* 2. *Ezra* 2. *Hester.* Our Sauiour Christ, *Luke* 24.44. makes

Philip. Camerarius in vita Comitis Anhaldini pastoris & principis. Count *Anhalt* a Princely preacher was wont to say, that the whole Scriptures were nothing else but swadling bands of the Childe Iesus, he being to be found almost in euery page, in euery vers. in euery line.

makes a tripartite diuision of the old Testament into *Law, Prophets,* and *Psalmes,* and makes himselfe the subiect of them all. The Law was Morall, Ceremoniall, and Iudiciall. And all were types of Christ. The Morall, which is for instruction, did prefigure Christ as our Prophet; the Ceremoniall, which was for expiation, did shadow him as our Priest; the Iudiciall, which was for Gouernment, as King. The Prophets that foretold Christ, were some of them Kings and Gouernours, some Priests, and some purely Prophets. The *Psalmes* are mixed of all three, full of prayers, prophecies, and scepters, &c. There is a latter distribution obserued by Interpreters, and that is *quadripartite,* as into bookes *Legall, Historicall, Poeticall,* and *Propheticall.* The Legall, are the fiue bookes of *Moses.* Historicall, the twelue following to *Iob.* Poeticall, the sixe following from the beginning of *Iob* to *Esay.* Propheticall, the three great Prophets, with the twelue lesser, and *Daniel.* The *Apocrypha* is shut out of the distribution, both by the *Iewes,* and our Sauiour, and therefore is not of equall authoritie with the bookes we haue mentioned. God made the *Iewes* faithfull registers of the old Testament; and they were so curious, least a letter should be lost, that they kept them by count: and therefore would neuer haue beene so negligent in the *Apocrypha* writings, if euer they had beene committed of God vnto them, by their extraordinary gouernours. Yet are they as in a second ranke profitably retained and read in the Church to edification.

Ceremonies, as dead types, could not resemble to the life, him that was the Life of the world.

Hieron. in Prolog. Galeato. et Ruffin. in exposit. Symb. Non sunt in Canone: non sunt Canonici. Hier. Præf. in lib. Salom. Ruffin. vt supra: the Church readeth them for instruction of manners, not to giue any authoritie to any Ecclesiasticall doctrine.

Q. *Who were their ordinary Gouernours?*

A. *The supreame was the high Priest, the inferior were the Priests, Leuites, and Rulers of their Synagogues.* Leuit. 8. Numb. 3. Act. 13. 15. Order hath euer beene for the custodie of diuine things, and confusion for their ruine.

Q. *What is the Church among all people?*

A. *The Catholicke Church gathered out of all people,* where we haue the *Messias* exhibited in the flesh, in whom the law and the Prophets are *yea, and Amen. Moses* branded some creatures

creatures with vncleanneſſe; he that hath redeemed his children from morall impuritie, redeemes his creatures from legall. What ſhould S. *Peters* great ſheet, let downe by foure corners, teach vs, but that all creatures through the foure corners of the world, are cleane and holy? And that *God is no reſpecter of perſons, but in euery nation, he that feareth him, and worketh righteouſneſſe, is accepted with him?* Act. 10. 34,35. Gal. 4. 27.

Q. *How are the Congregations thereof called?*

A. They are called *Churches*; the name of the whole being put for the part; and Chriſt doth it to diſtinguiſh his Churches of the Goſpell, from the prophane and wicked Synagogues of the *Iewes.* Math. 18. 17. He ſayes not, tell it the Synagogue, but the Church, &c. They therefore leuell amiſſe, that lay the line of their gouernment by this deceitfull ſquare.

Q. *VVho were the extraordinarie Gouernours of this Church?*

A. *Iohn Baptiſt, the forerunner of Chriſt, Chriſt himſelfe, his Apoſtles, ſeuentie Diſciples, Euangeliſts, and Prophets*; whereof ſome did write the bookes of the new Teſtament in the Greeke tongue; which are either Hiſtoricall, as the *Goſpels* of *Mathew, Marke, Luke,* and *Iohn,* which lay downe the Hiſtory of Chriſt; or the Acts, which layes downe the Hiſtory of the Church; or diuerſe excellent *Epiſtles,* as of *Paul* to the *Romanes, Corinthians* 2. *Galathians, Epheſians, Philippians, Coloſſians, Theſſalonians* 2. *Timothy* 2. *Titus, Philemon, Hebrewes,* Epiſtle of *Iames,* of *Peter* 2. *Iohn* 3. *Iude*; or laſtly, the Prophetical booke of the *Reuelation.*

Q. *Who were the ordinary Gouernours?*

A. The Doctors and Paſtours. *Ephe.* 4. 11. which may be diſtributed into *Biſhops, Elders,* and *Deacons.* As for the firſt, if time and place be accidents of a calling, and the very eſſence lye in relation betwixt the *caller* and the *called*. *Timothy* and *Titus* were ordinary teachers; for to an extraordinary Gouernour, an extraordinary caller is required.

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It cannot be denied, but that both *Timothy* and *Titus* did a long time wait vpon the Apostles, and were sent from place to place, though setled at the last. If going from place to place make an *Euangelist*, then they were both of them Euangelists: but I beleeue all the Pastours and Doctours of the Church were at the Apostles command, and sent too and fro as there was neede. 2. *Tim.* 3.10.12.20. &c. We heare of *Crescens*, *Titus*, *Tychicus*, *Trophimus*, &c sent diuerse waies by the Apostle *Paul*, &c. And therefore it is not enough from the place, to say, such a one was an Euangelist, except it be further prooued, that he had an extraordinary calling. That *Timothy* is bidden to *doe the worke of an Euangelist*, it is a dubious terme, for an Euangelist, is either put for a *writer* of the Gospels, and so some Apostles are Euangelists; or for an *officer*, and so such as were extraordinarily called to plant Churches, *Act.* 8. but had no power to ordaine them Pastours, are called Euangelists, *Acts* 21. 8. And of this sort might be many of the seuentie Disciples: or lastly, for *Preachers*; for the Gospell (with which the name is coniugated) is the obiect of all three. The first write it for the edification of the Church, the second preach it, and worke miracles, to confirme it for the plantation of the Church; and the third preach it too, for the further watering of that seed which others haue sowne before them, and in this sense is *Timothy* bidden to *doe the worke of an Euangelist*, as the next words expound it, *make thy ministery fully knowne*. And it is out of doubt, that *Timothy* was called of God by man, which to me is an ordinary calling. And that **Timothy* and *Titus* (as Bishops properly so called) had a superintendencie, and coerciue power of iurisdiction ouer Elders, Ministers, or Preachers,

* *Aerius* held all Ministers to be equall; which opinion is reckoned among Heresies. *Aug. de Hæresib. cap.* 53. *Epiph. Hæres.* 75. *Hieron. Euagr. in Alexandria a Marco vsq; ad Heracleam & Dionysium. presbyteri semper vnum ex se electum in excelsiori gradu collocatum Episcopum nominabant. Ambros. in* 4. *ad Ephes. prin. presbyteri Episcopi appellabantur. Eusebius* in his Chronicle witnesseth, that a yeere after our Sauiours death, *Iames* was established Bishop of Ierusalem, ten yeeres after, *Euodius* Bishop of Antiochia; that *Simon* succeeded *Iames*, &c. *Hier.* in his booke of Ecclesiasticall writers, saith, that *Polycarpe* was made Bishop of Smyrna by St. *Iohn*. Againe, that *Paul* created *Timothy* Bishop of Ephesus, and *Titus* Bishop of Candy. *Tertullian c.* 22. *lib. de Præscript.* calleth those Churches buds and sprigs of the Apostles, whose Bishops were established by them: and such were the fathers whose writings we haue, as *Gregory Naz. Greg. Nissen. Bas. Chrysost. Cypr. Aug. Hil.* &c. He seemeth to haue little knowledge of antiquity that doubteth of the superioritie and iurisdiction that these had ouer other Ministers.

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it is euident to me out of these places, 1. *Tim.* 1. 3. 5. 19. 2. *Tim.* 2. 14. *Tit.* 1. 5. 11. 13. The Elders are from the originall, called *Presbyteri*, which turned into English, is called Priests, the most current and passable title, had not Masse-mongers made it infamous, in the eares of such people, as are not acute enough to deuide betweene a fit title, and a corrupting abuse. Thus much for the name. As for the office of Elders (taken for Ecclesiasticall Gouernours) I finde none described, but by feeding of the flocke, which makes me conclude, They were all Pastours. As for that place, 1. *Timothy* 5. *verse* 17. all the question is about the comparison, whether gifts, or offices bee compared together. The originall hath it thus, *Elders ruling well are worthy of double honour, especially, labouring in the word and doctrine:* now it is a rule in the Greeke tongue, that participles are to be turned into reasons of the things they explaine; as *ruling* because they rule, and *labouring* because they labour, &c. The sense then may bee thus rendred, without all rending of the comparison: Elders are to be recompenced with honour and maintenance; first, because they rule; secondly, because they preach. First, they goe before their flocke in holy practise of discipline, vpon themselues and others; secondly, they continually presse them by precepts in painfull preaching. Now that the people may especially see wherein they are to be honoured, it is in this, that they are labourious dispensers and disposers of heauenly doctrine. Therefore with the Scriptures, I say that the ordinary teachers, and Gouernours of the Christian Churches, were Pastours and Doctours, and that copulatiuely, and not segregatiuely, as in Apostles, Prophets, and Euangelists.

Q. *What is the Church Triumphant?*

A. *The number of all those that are applied vnto Christ by sight.* After faith and sight, followes freedome and fruition. This Church consists of holy Spirits, both Angels and men; the soules of the Saints departed, are receiued

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vp into glory, and after the resurrection, the Militant Church both in body and soule shall bee of the Triumphant, in the full fruition of all blisse and happinesse. *Gal.* 4. *verse* 26. *Hebrewes* 12. *verse* 22,23,24. *Ioh.* 14. *verse* 2,3. *Hebrewes* 11. *verse* 10. 16. 26. &c. Those therefore that haue tasted of some delicate dish, finde other plaine dishes but vnpleasant; so it fareth with all those which haue once tasted of heauenly things, they cannot but contemne the best worldly pleasures. As therefore some daintie guest, knowing there is some pleasant fare to come, will reserue his appetite for it: so must not we suffer our selues to be cloyed with the course dyet of the world, but keepe our desires for the ioyes to come. And if worldlings finde so much pleasure on earth, as to thinke it worth the account of their heauen; because they see such a Sunne to enlighten it, such an heauen to wall it about, such sweete fruits and flowers to adorne it, such varietie of creatures, for the commodious vse of it, and yet onely prouided for mortalitie, and chiefely possessed by the makers enemies: what then must heauen needes bee, that is prouided for God himselfe, and his best friends? If the out-side bee so glorious, what shall bee within? How can it bee lesse in worth, seeing God is aboue his creatures, and Gods friends better then his enemies? I will therefore not onely bee content, but desirous to be dissolued.

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CHAP.

CHAP. XXVI.

Of the Spirits application by Faith.

Question.

Bern in Annunc. Serm. 3. Dominus oleum misericordiæ nisi in vase fiduciæ non ponit, alibi, Deus non infundit oleum misericordiæ nisi in vas contritum. Aug. de Grat. et lib. arb. cap. 14. Cor lapideum aduersus deum omnino inflexibile est.

HItherto *of the subiect of Application; what are the parts?* A. *Preparation, and the infusion of faith.* Such is the nature of man, that before he can receiue a true iustifying faith, he must, (as it were) be broken in peeces by the Law. *Ier.* 23. 9. The word of God is both the hammer to breake our hard hearts, and a fire to heat, melt, mollifie, and dissolue them into the teares of godly sorrow. A rocke may tremble, and an yron vessell by violent stroakes may be broken in peeces, and yet still retaine their hardnesse; onely the sweet and pleasant fire of grace must soften them againe. It is the blood of the Lambe that must melt the *Adamant*, and the Sun-shine of Gods loue in Christ, that must thaw the ice of our hearts. *Rom.* 8. 15. we are to be led

Aug. Epist. 120. cap. 30. Ex hoc incipiunt bona opera ex quo iustificamur, non quia præcesserunt iustificamur. He that obserueth the preparation for faith, and faith for iustification, will easily varip the patched coat of Popish righteousnesse. We confesse, that there is first a righteousnesse perfect, but not inherent to the participation whereof faith is necessarie, and for the infusion of this faith a preparation is most needfull, not by way of congruity to deserue, but of humilitie to despaire in our selues. Papists and their preparation with desert, we with despaire, that despairing of righteousnesse in our selues, we by faith may haue it in another: secondly, we say that there is a righteousnesse inherent, but not perfect, which is our sanctification, and lastly, that there shall be in vs a righteousnesse both perfect and inherent, which is our glorification. Free will is capable of conuersion, but not able to worke it first, it must be prepared, then as it were informed, by the new life of faith to doe well. *Aug. de liber. arbitr. liberi arbitrij est velle, tamen bene velle gratiæ est. Bern. Deus est author salutis, liberum arbitrium tantùm capax. Nec dat illam nisi Deus, nec capere valet nisi liberum arbitrium. Ambros. lib de vocat. Gent. cap. 9. licet insit homini bonum nolle, tamen nisi donatum, non habet bonum velle: illud contraxit Natura per culpam, hoc recipit natura per gratiam. Bern. væ miseræ huic generationi cui sufficere videtur sua insufficientia. Euthym. Dignoscens quòd ex seipso nihil possit efficere, nisi ope Dei, & gratia adiutus fuerit. Ambr. Vt sic non præsumptionis humanæ, sed dignationis diuinæ remedium credcretur. Idem, Non est potestatis nostræ desiderium sanctum, sed gratia.*

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from the feare of slaues, through the feare of penitents, to the feare of sonnes: and indeed one of these makes way for another; and though perfect loue thrust out feare, yet must feare bring in that perfect loue; as a Needle, or Bristle drawes in the thred after it, or as the potion brings health. The compunction of feare (saith *Gregory*) fits the minde for the compunction of loue. *Psal.* 2, 11. we are bidden to reioyce in God with trembling. If *Samuel* had not made the people to quake at Gods thunder and raine, he should neuer haue brought them so to haue ioyed in the following Sun-shine. 1. *Sam.* 12. 18, 19. &c. Hostile or seruile feare through the power of God, may be initiall to the filiall. And whereas that casts both the eyes vpon the punishment, God can make it cast the one eye off the iudgement, and fixe the other on the partie offended: so *Samuel* teacheth *Israel.* 1. *Samuel* 12. *verse* 20. with 24. Feare not the thunder, but feare him that sent it. If euer we will stoope, the iudgements of God will bring vs on our knees.

Q. *What is the preparation?*

A. *A fitting vs for our being in Christ*; for we being branches of the wild Oliue, must be made ready for our being in the true Oliue, before we can be grafted into it. *Rom.* 11. 17. 24. *Ioh.* 15. 5, 6, 7. The conuexe, or outbowed side of a vessell will hold nothing; it must be the hollow and depressed part, that is capable of any liquor. The broken and contrite spirit makes way for Gods grace, *Psal.* 51. 17. Sweetly *Bernard*, God poures not the oyle of his mercy, saue into a broken vessell; for indeede whole vessels, are full vessels: and so this precious oyle would runne ouer, and be spilt on the ground. Oh, if we were so humbled with the varieties of Gods iudgements as we ought, how sauory would his counsels be? How precious and welcome would his feare bee to our trembling hearts? Whereas now our stubborne senselesnesse frustrates all the threatnings and executions of God.

Q. *When is this done?*

A. In the acceptable time, and day of ſaluation, in the which the Lord pleaſeth to bring into act his purpoſe of ſaluation, in gathering his owne out of the world, and that ſooner, or later, as it pleaſeth him. We can not mend the pace of God, or ſpurre on his decree; yet muſt we be diligent in the meanes, vntill God bleſſe them for this end. Euery man hath power to goe to Church, heare the word, and be preſent at all outward ſeruices, and the neglect of this hinders many, in reſpect of better ſucceſſe, though not of Gods decree. We therefore are guiltie of our owne time ill husbanded, though God will not worke before his owne day, *Luke* 19.42. *Rom.*13.11. 2.*Cor.*6.2.

Q. What are the parts of this preparation?

A. Firſt, the *cutting* of vs, as it were from the wild Oliue tree. Secondly, a *paring*, and fitting of vs to put into the true Oliue tree. *Rom.* 11.24. The Gentiles *were cut out of the Oliue tree, which is wild by nature, and contrary to nature grafted into a good Oliue tree, &c.* We that grow wild in wickedneſſe, want grace to ſeeke Chriſt, and being contrary to his vertues, are vnapt to ioyne with him, without a great preparation. Tell the prophane perſon in the midſt of all his iollitie and reuels, of deuotion, pietie, or iudgements, and he will turne you off with the *Athenian* queſtion, *What doth this babler ſay?* Tell the woman of *Samaria*, *Ioh.* 4. of the water of life, and ſhee will mocke at it, till Chriſt ſit as iudge in her conſcience, and pinch her with that cloſe imputation of adultery: there is no ſowing, *Ier.* 4. till the hard and clottie fallow ground be ſubdued by the Plough: the vnhumbled ſinner is as vnfit for Gods inſtruction, as an vnbroken Colt for the ſaddle. Our Gallants cannot be ſtayed from their Gallop, till God touch their Soules with ſome terrour, caſt their bodies on their beds of ſickneſſe, turne their brauing feathers into kerchiefes; then when they ſee their faces grow pale, their eyes ſunke in their heads, their hands ſhaking, their breath ſhort, their fleſh conſumed, you ſhall haue them eaſie to be talkt withall, now, or elſe neuer will they learne with old *Eli*,

to say, *Speake Lord, for thy seruants heare.* Thus we see it is good striking when the yron is hot; there is no fishing so good, as in these troubled waters. Now it is good striking, whom God hath stricken; for conscience is a nice and sullen thing, and if it be not taken at fit times and moodes, there will be no medling with it.

Q. *What meane you by this cutting of vs from the Wild Oliue?*

A. Two things; first, a *violent pulling* of vs out of the corruption of nature, or a cutting (as it were) by the knife of the Law, of an vnregenerate man from his security, wherein he sleepeth. *Psal.* 119. 70. *Their hearts is as fat as grease: but I delight in thy Law.* Shewing by the opposition, that it is onely the leane heart, pined and pinched with spirituall famine, that can feele delight in God: nothing more vnsauory to a senseless, brawny heart, then Christs blood; no more relish feeles, or finds he in it, then in a dry chip. Nay, he neuer complaines of his misery; a man being dead neuer bemoanes the intollerable paines of the Stone, who if he were aliue, would testifie his griefe by groanes, for the grating paine, and gripes he continually feeleth. Secondly, as there is an *euulsion*; so an *attraction* to Christ for ease, man at the first plainely refusing it. The hunted beast flies to his den; the pursued malefactor to the hornes of the Altar, or Citie of Refuge. *Pauls* misery, *Rom.* 7. 24. driues him to Gods mercy; The *Israelites* are driuen into

Let the Smith strike a barre new come out of the fire (though it be yron) it bowes; let him strike on his anuile neuer so long, there is no impression, but rather a rebound of the stroke: the maker of all hearts telles vs that the vnregenerate man hath a

heart of stone, therefore most hard to worke vpon. *Aug. de verb. Apost. Serm.* 13. *Impia mens odit etiam ipsum intellectum, & homo aliquando nimium mente peruersa timet intelligere, ne cogatur quod intellexerit facere. Minutius, non ignoro pleroſque conscientia meritorum, nihil se esse per mortem magis optare, quam credere. Malunt enim extingui penitus, quam ad supplicia reparari.* No greater torment to a wicked man, then to beleeue his Creed is true, and therefore had he rather liue quiet in his sinnes then be molested for them. Things onely knowne to be true, the more sure we are of them, the more we quake and tremble: but things beleeued as good, the more they are apprehended, the more ioy and comfort aboundeth: yet so it is that first we must be awaked to see our miserie, and then shall we the better taste how good the mercie of God is. *Aug de spir. & liter. cap.* 17. *Illud extra hominem scribitur vt eum forinsecus terrificet, hoc in ipso homine est, vt eum intrinsecus iustificet. Idem, Vis vt intret mel, vnde acetum nondum fudisti? funde quod habes, vt capias, quod non habes.*

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their Chambers by the destroying Angell, *Balaam* is made to leane backe by the naked sword; *Agur* to run to *Ithiel* and *Vcal*, that is, Christ, *Prou.* 30. 1,2, 3. when he is confounded with his owne bruitishnesse. God must let loose his law, sinne, conscience, and Satan to bait vs, before we will be driuen to seeke to Christ. *Paul* and *Silas* came not out of prison, with a greater earth-quake, then poore sinners from Satans hold, with an heart-quake. How violently did Satan driue *Saul* to persecute; and did not Christ as violently send him backe againe by a contrary winde, that blew him off his horse, and smote him downe, as dead, to the ground? As *Lot* was driuen out of *Sodome*, with fire and brimstone about his eares; or as the venturous childe is terrified from fire and water, the carefull father holding him by the heeles ouer both: so God by the sowre sauce of a guiltie conscience, lets the sinner see what it is to fall to the sweet meat of sinne, and eate thereof vnto surfet. *Danids* broken bones, and bruised conscience, will tell him of his pleasure in murther and adultery, and what he gaines by his silence, *Psal.* 32. 3.

Aug. in Psal. 41. *Nemo currit ad remissionem peccatorum, nisi qui displicet sibi. Et in Psal.* 123. *In ecclesiæ corpus nemo intrat nisi prius occisus: moritur quod fuit, vt sit quod non fuit. Idem in Ioan. Tract.* 12. *Quasi duæ res sunt homo & peccator, quod audis (homo) Deus fecit, quod audis (peccator) homo ipse fecit, dele quod feciſti, vt saluet Deus quod fecit. Bern Si te videres, tibi displiceres, & mihi placeres, sed quia te non vides, tibi places, & mihi displices: veniet autem dies quando nec tibi nec mihi placebis: non mihi quia peccasti; nec tibi quia in æternum ardebis.*

Q. *How are wee pared and trimmed for our putting into Christ?*

A. *By our humiliation for sinne*; God takes aduantage of our feares; for hauing stopped the way of sinne with feare, he labours to tyre and weary the sinner with sorrow, and according to that golden sentence of that *Samian* wise man, that bids vs lay weight vpon the loden, lades the offender with his burden, vntill he be weary of it, and could wish with all his heart, he were rid of it. Oh, how acceptable is the fountaine of liuing waters to the chased Hart, panting, and braying? So how welcome is redemption to the thirstie Conscience, scorched with the sense of Gods wrath? The traytor laid on the blocke will be sensible enough of his Soueraignes mercy in pardoning, and

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farre more apprehensiue of it, then when he was first attached. And yet for all this, sinners doe but wilder themselues in humiliation, except God still draw them on vntill they be ingrafted into Christ. Humane helps here preuaile nothing; merriments haue no more power to quiet conscience, then holy-water and charmes to coniure the Diuell; Popish pardons, pilgrimages, shrifts, whips, are silly shifts to ease the bleeding wounds of sorrowfull soules. He that drinkes water, or leapes into a poole, to coole his feuer, fires himselfe the more, though he feele some ease for the present: his torment will neuer cease till he both finde Christ, and be found of him. *Heb.*9.14. *Iam.*4.9,10.

Q. *How is this wrought?*

A. God giueth the sinner to see by the law his *sinne*, and the *punishment* of it, and that by the detection happely of some one sinne, and that many times none of the greatest, least he should be presently swallowed vp of despaire; yet by that one makes him suspect the rest. 1. *Sam.*12.19. That one sinne in asking of a King, brought them to confesse all. Furthermore, the detection of one sinne, and suspition of all the rest, with their iust desert, driues them to compunction, and a pricking of heart, which is greater or lesser, and carries with it diuerse Symptomes, and sensible passions of griefe. All are not handled alike, some haue greater fits then others, & are but (as it were) sprinkled in this Baptisme, wherein others haue beene douzed ouer head and eares. Some sip of this cup, others drinke the very dregges. Those conuerts, *Act.*2. had some grudgings and prickes of conscience, but yet they had none of *Iobs* and *Dauids* fits. *Mathew* at his first conuersion, seemes to entertaine Christ with a feast, and so did *Lydia* the Apostle. It is here as in a Womans trauell; none trauell without paine, yet some like those Hebrew women, *Exod.* 1. preuent the Mid-wife, and are quicker in dispatch then many others. Some sores we see are let out with the pricke of a pin, others are searched to the bottome with the Surgeons launce. Viscous and glutinous humours

must haue a stronger purge, then such as flow of themselues. A hard knot must haue a hard wedge, when the Axe alone is able to polish other peeces of timber. Neither is it alwaies sinne that brings the greatnesse of this agony vpon penitents; but sometimes further imployment of such persons in more worthy seruices. The higher the building, the deeper the foundation, which is not so requisite in the ruder pyles, &c. This detection of sinne, workes a sequestration from their former courses, and makes them loath themselues; for God stops the way of sinners by feares, tyres and wearies them by sorrow, and turnes them by hatred; and when they begin to see how the controuersie is betwixt God and themselues, they fall from the very sense of their misery, to despaire of helpe in themselues, or any other worldly thing, and submit themselues to be disposed of as God shall please. Thus by the law are they brought to see, they want Christ, but without faith they cannot looke vp to him, and therefore faith is infused, by which the soule may be comforted. The law is common in this worke, both to the elect and reprobate: yet this preparation is peculiar and proper to such as God hath chosen. No birth without trauell, and yet some children are killed with the paines of the labour: so God hath none borne his but they come forth at this strait passage; those that want strength to bring forth, perish in despaire. The law brings them both to this conclusion, and ends euer in despaire; onely the chosen of God finde mercy, *Hos.* 14.4. *With thee the fatherlesse shall finde mercie*; God will haue vs brought

Bern. et timet a iudice, & sperat a saluatore; felix conscientia in qua riusmodi luctamen. Greg. Moral. Nam si vis compunctionis in intimis afficit, omnis strepitus praua suggestionis obmutescit. Aug. Sanitas animarum, holocaustum Medullarum, speaking of contrition. *Ambros. lib. 2. de pœniten. cap. 10. Cum dolemus admissa, admittenda excludimus, & fit quædam de condemnatione culpæ, disciplina innocentiæ. Dom. Soto in Sent. l. 4. dist. 12. Quæst. 1. Art. 11. Ex attrito fit contritus*, It many times comes to passe, that by the receiuing of the Sacrament a sinfull man becomes a true penitent, bewailing his sinnes not with a slauish feare, but in loue and reuerence. God hath a speciall care in preparing some, though the law be common to all. *Greg. Tom. 2. in Ezek. Hom. 8. Pag. 130. Deus qui omnia tangit, non æqualiter omnia tangit.* Though the pit bee deepe, mierie and narrow: yet if God let downe the cords of his diuine mercie, and cause the sinner to lay hold thereof, its possible he may escape the snares of death. *Aug. de temp. Serm 49. Talem se peccatorem confitetur fuisse, vt omnis peccator propterea de se non desperet, quia Paulus meruit indulgentiam: et in Psal. 70. Primus non tempore, sed malignitate. Chrysost. in Math. Hom. 6. Sicut post vehementes imbres aer purus efficitur, ita lachrymarum pluvias serenitas mentis sequitur.*

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into the ſtraits of poore deſolate ſhiftleſſe Orphanes, before hee thinkes vs fit for his mercie. And the deeper we goe in the ſenſe of our miſery, the ſweeter ſhall we finde the ſenſe of Gods mercy. *Iob* 33. *verſe* 19. to 25. *Math.* 5. *verſe* 4. and 11. 27. Chriſt (*Iohn* 16.) promiſeth the Comforter, and the firſt ground that he ſhall lay of our comfort, ſhall bee to conuince our conſciences; conuiction of ſinne, goes before our conuiction of righteouſneſſe. *Hab.* 3. 16. The Prophet ſheweth, how his peace was wrought out of trouble. *Pſal.* 126. 5. We muſt *ſow in teares before we can reape in ioy.* And we care not if we may haue a drie harueſt, after a wet ſeed-time. And thus farre haue we ſhewed the preparation; now let vs ſee the compoſition of grace.

Q. *What is the infuſion of faith?*

A. It is a worke of the Spirit, who infuſeth faith into *Infants*, immediately by his ſole operation; into men of *riper yeares* alſo by the externall miniſtery of the Word, by which it receiueth further increaſe, and augmentation; for the word, 1. *Peter* 1. *verſe* 23. and 2. 2. is both ſeed and food, that as it ſerues to beget faith, ſo it nouriſheth the ſame. *Luke* 1. *verſe* 44. The babe leaped in the wombe of *Elizabeth* for ioy. This motion was not naturall, but ſpirituall, and therefore *Iohn* was ſanctified in his mothers wombe, and did really reioyce at the preſence of Chriſt in the Virgin. Now ſanctification preſuppoſeth iuſtification, and iuſtification faith; yea, this ioy was a true effect of faith in the *Meſſias*. And therefore Infants may be thought capable of faith, and ſo by an ordinary courſe may be ſaued, though they die in their mothers wombe. As for the others faith, it is out of doubt. *Romanes* 10. 17. *Epheſ.* 2. 18, 19. And here we are to take notice, where faith is wrought in vs, to wit, in the application of the Spirit after preparation. Faith in the rule is generall, particular to

Chryſoſt. Hom. 30. in 14. cap. Act. Nihil noſtrum eſſe putemus, quandoquidem & ipſa fides non eſt opus noſtrum. Ambroſ. in Pſal. 43. fidei tactus eſt quo tangitur Chriſtus. Aug in Ioan. Tract. 50. Quomodo tenebo abſentem? quomodo in cœlum manum mittam, vt ibi ſedentem teneam? fidem mitte & tenuiſti.

Aug. cont. 2. Epiſt. Pelag. lib. 1. cap. 3. Datur poteſtas, cum hoc ipſum datur, vt credant in eum. Aquin 2. 2. Quæſt. 6. Art. 1. Oportet ponere gratiam interius mouentem, &c. credere eſt in voluntate hominis, quæ præparatur per gratiam, vt credat.

euery one in the application [a]. Furthermore, faith wrought by the Word hath two degrees; the first is as a *graine of mustard seed*, the second, a *Plerophorie*, or full perswasion. We are at our first but as reeds, feeble plants, tossed and bowed with euery wind, and with much agitation bruised: loe, yet we are in tender hands, that neuer brake any, whom their sinnes bruised; neuer bruised any whom temptations haue bowed. We are but flaxe; and our best is not a flame, but an obscure smoake of grace: loe, yet here is the Spirit as a soft winde, not as cold water; he will kindle, neuer quench our little faith: others are better growne, and stand like strong Oakes, vnshaken, vnremooued, *Luke* 13. 19. and 17.6. *Rom.*4.18,19,20,21.

Q. *What followes from hence?*

A. Either the *insition* and grafting of the prepared into Christ, or else his *vnion*, and coalition with Christ. First, the Spirit infuseth faith, by that faith we are put into Christ, being put into Christ, we haue vnion and communion with him, and by receiuing vertue from his fulnesse, we grow vp with him. *Ioh.*15.2.5. *The branch abiding in Christ, bringeth forth fruit.* Not such as are tyed to Christ by an outward threed of profession: but such as haue this vitall ligament of faith, to couple them with Christ.

Q. *What is this insition?*

A. When being cut off from the wild Oliue, the Spirit of God by faith graffeth vs into the true Oliue, which is the Lord Christ. If we were left as we are cut off by the law, we should wither away and perish; and therefore we are set in Christ, that in him we may grow. *Rom.*6.5. We are said to be planted into his life and death.

Q. *How are we put into Christ?*

A. By our *effectuall vocation*: when the voyce of God soundeth in our eares, and in our hearts, Come, and we answer

[a] Faith infused, is in vs the *principium bene viuendi*, and it differs from the doctrine as the rule and the writing of it, *Ier.* 32. 40. The rule in the heart is the principall cause of the action, and the facultie the instrumental cause. *Aug. de correp. & grat. c.* 11. *Secunda plus potest, qua fit etiam vt velit.* A grace that makes man will well. *Et ibid. c.* 14. *qui fidem infundit, magis habet in potestate voluntates hominū, quàm ipsi suas.* *Tertull. lib. de anim. cap. de cæteris naturalibus animæ. Et lapides filij Abrahæ fient, si in fidem eius inserantur, & genimina viperarum fructum pœnitentiæ facient, &c. Hæc erit vis diuinæ gratiæ potentior vtique natura, habens in nobis subiacentem sibi liberi arbitrij potestatē. Aug. de Prædest. Sanct. c.* 16. *ex vocante non quacunq; vocatione, sed qua vocatione fit credens. Ibid c.* 8. *Præter illam generalem gratiam parcius & occultius hominum corda pulsantem excellentiore opere, largiore munere, potentiore virtute vocatio specialis exeritur.*

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swer againe as by a liuely *Echo*, Lord we come. Hence it is that all such as are prepared by the law, are called by the Gospell to come vnto Christ, *Psal.*40.7. *Isa.*55.1. *Math.* 11.28. *Rom.*8.28. 2. *Tim.*2.9.

Q. What are the degrees of our effectuall vocation?

A. First, a *meditation* of the mercies of God in Christ, and from hence that our sinnes are pardonable, and that we haue need of the same mercy; then of the meanes how wee may obtaine the same, as deepe sighs to God for mercy, 2. *Sam.*12, 13. *Psal.*52.5. *Rom.*8.26. *Heb.*4.16. Often praying by our selues and others, *Hos.*14.2.3. *Luk.*15. 21. *Act.*8.22. As also diligent hearing of the word of God read and preached, and often frequenting of the Ministers and others, for comfort. All these further the meditations of the mercies of God to sinners. The second degree is Gods *gratious perforation*, or boaring of our eares, that the comfortable inuitation of comming to Christ, the onely Physitian of our Soules, may sound and ring in our eares and hearts, *Zech.*13.9. and wee resound againe, Wee come Lord at thy call, and so comming, it pleaseth the Father to bestow his Sonne on vs, and vs againe vpon his Sonne. *Psal.*27.8. *Isa.*9.6. *Joh.*10.29. and 17.2.7, *Rom.* 8.37. And thus sanctified trouble, at the last, establisheth our peace, and the shaking of the former windes makes the trees of Gods *Eden* take the deeper rooting. Surely, after the most toylesome labour is the sweetest sleepe, and after the greatest tempests, the stillest calmes. It is the blessed Lambe of God that carries all our sinnes into a wildernes of obliuion, quite out of the remembrance of his Father. And if Deuils rend and rage in our Soules, hee presently by a word of his mouth, can cast them out. Neuer did *Ionas* so whist the waues of the Sea, beeing cast into it, as Christ cures the wounds of conscience, being thereunto applied. Here all our throbbing sores receiue their ease by breaking; and euen *Sinai* it selfe couered with clouds of Gods displeasure, presently by his Gospell of peace, is enlightened, and the trembling Soule that stands at the foote of it, comforted. Thus it pleaseth the Father from *Ebal* the mount

Chrys. ad communem peccantium portū. Ber. The very name of a Sauiour is hony in the mouth, musicke in the eares, and a iubile in the heart.

S. *Cypr. prolog. de cardinal. Christi operibus* Quemadmodū *fulgur nubes disrumpit, & repentina corruscatio non tam illuminat quam hebetat oculum, ita aliquando nescio quo motu tangeris, & tāgit te sentis, eū tamen qui te tangit non intueris: dicuntur tibi quædam verba arcana in intimis secum, quæ efferre non sufficis, vt dubitare non possis, quia iuxta te est, imo intra et qui te sollicitat, nec tamen sicuti est se tibi videndum concedat.*

mount of curſes, to bring vs to *Gerizzim*, the mount of bleſsings, *Deut.*27.12,13. And this wee ſhall finde moſt true, that as in the Sea the lower the ebbe, the higher the tide: ſo the deeper we deſcend in humiliation, the higher ſhall we aſcend in conſolation.

Q. *What is our vnion with Chriſt?*

A. *It is that whereby we being graffed into Chriſt, are made one with Chriſt our head, and the Church his body.* There is no ſcion put into a ſtocke, but if it ſhall thriue, it muſt firſt bee vnited, and become one with the ſtocke, and then grow with it: ſo it is with vs branches of the wilde Oliue, wee muſt become one with Chriſt, if wee deſire to thriue in him, *Ioh.*17.21. with *Ioh.*15.1.2. *Epheſ.*2.20. 22. and 5.30. *Coloſ.*2.7. *Iſa.*61.3. Loe, here is a growing temple, *in which whoſoeurr is planted, ſhall flouriſh in the Courts of God*, Pſal.92.13. Gods houſe, and the furniture thereof, is built of greene growing timber. Our bed is greene: of liuing ſtones, *Cant.*1.16. 1. *Pet.*2.3. A ſpirituall houſe, not onely inhabited, but animated, that ſhee may be the houſe of the liuing God, 1. *Tim.*3.15.

Auſelm.in 2. Cor.c.5. Ille peccatum vt nos iuſtitia, non noſtra, ſed Dei, non in

Q. *What followes from hence?*

A. *Our iuſtification:* Papiſts count it abſurd, for one man

nobis ſed in illo; ſicut ille peccatum, non ſuum, ſed noſtrum, nec in ſe, ſed in nobis. Aug. Enchirid.ca.14. ipſe peccatum, vt nos iuſtitia, nec noſtra, ſed Dei ſimus, nec in nobis ſed in ipſo, ſicut ipſe peccatum, non ſuum ſed noſtrum, nec in ſe ſed in nobis conſtitutum ſimilitudine carnis peccati in qua crucifixus erat demonſtravit. Hier. in 2 Cor.5. eodem modo confirmat Bern. *epi.* 190. *aſſignata eſt ei aliena iuſtitia, qui caruit ſua. Aug. Tra 3. Omnes qui per Chriſt iuſtificat, iuſti non in ſe, ſed in illo. Si in ſe interroges, Adã ſunt, in illo ſi interroges Chriſti ſunt.* Our ſins are imputed, and our ſorrowes are ſuffered, and both wayes he is made ſin for vs. In the firſt he receiues our guilt, and in the ſecond remooues it. Papiſts hold that Chriſt was not made ſinne by imputation of guilt, but by ſuffering: a guiltleſſe ſacrifice for ſinne. But it were vniuſt to be made a ſacrifice for ſinne without the imputation of it: therefore the ancients haue well obſerued that the ſacrifice for ſinne, is called ſinne. Leu.4. 29. becauſe by laying their heads vpon the head, Leu.1 4 they did as it were lay their ſinnes vpon the beaſt to beare them in ſacrifice and ſufferings, which is further expreſſed, Leu.16.21. *Theod. in Lev. Quaſt.*2. ſaith, He that brought his ſacrifice, laid his hand vpon the head, as to lay his owne works, &c. *Orig. in Leu. l* 1. *peccata generis humani impoſuit ſuper corpus ſuum. Aug in Pſal.*22. He made our ſins, his ſins, that he might make his righteouſnes our righteouſnes; he made him ſinne, that is, (ſaith *Elias Cretenſis*) he ſuffered him to dye as a ſinner, becauſe of our ſinne: he ſuffered him to bee condemned as a ſinner, he made the iuſt a ſinner, that he might make ſinners iuſt. *In Gregor. Nazian. orat.*5.

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to be iust by another mans iustice, or wise by another mans wisedome: wherein they shew their grosse ignorance in this point of Diuinity; for Christ and his members beeing one, haue all things in common, our sins and punishments are his, his righteousnesse and sufferings are ours; for vnion is euer the ground of communion, 1. *Cor.* 1.30. 2. *Cor.* 5.21.

Q. *What are the degrees of our iustification?*

A. Two; *Imputation* and *Reconciliation*, 2. Cor. 5.18,19. *God was in Christ, reconciling the world vnto himselfe, not imputing their trespasses vnto them.*

Q. *What is this imputation?*

A. *It is the charging of Christ with all our debts, and the discharging of vs by his righteousnesse.* As God impures our debt to his Sonne, so doth hee impute his Sonnes iustice to euery child he calleth. *Isa.* 53.4,5. Hee is broken and bruised, for, or by our sinnes, and wee are healed and helped by his stripes.

Q. *What is the imputation of our debt?*

A. *The laying of our blame, and default, together with the punishment vpon our Suretie.* First, vpon Christs becomming our surety, God imputes all our sinnes to his Sonne, as that first sinne of *Adam*, then the consequents of it, to wit, both originall and actuall sinne, and hereupon followes reall obligation of the Sonne of God to payment and punishment, *Rom.* 3.24. *Gal.* 2.16. *Rom.* 8.3. *Gal.* 3.13. *Mat.* 27.46.

Q. *What is the imputation of Christs iustice vnto vs?*

A. *First, in regard of Adams transgression, his conflict with*

Aug. in Psal. 22. *Chrys. in* 2. *Cor. Hom.* 11. *Hier. in Psal.* 87. *Bern epist.* 190. *Cur non aliunde iustitia, cum aliunde reatus? Alius qui peccatorem constituit, alius qui iustificat a peccato: alter in semine, alter in sanguine: an peccatum in semine peccatoris, & non iustitia in Christi sanguine? sed iustitia inquiet si cuius est, quid ad te? esto, sed sit etiam culpa cuius est, quid ad me? an iustitia iusti super eum erit, et impietas impij non erit super eum? non conuenit filium portare iniquitatem patris, & fraternæ fieri exortem iustitiæ. Aug de Ciuit. Dei. l. 19. c. 27. ipsa iustitia nostra tanta est in hac vita vt potius remissione peccatorum consset, quam perfectione virtutum. Idem de verb. Apost. Serm. 15. iustitia sit, sed ex gratia sit, a Deo tibi sit, non tua sit. Sacerdotes (inquit) tui induantur iustitia: vestis accipitur, non cum capillis nascitur; pectora de suo vestiuntur. Chrys. in 1. cap. ad Rom. non sudoribus, &c.*

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the diuell, and in ſpite of all his malice, his perſeuerance in obedience; as likewiſe the aſcribing to vs of his iuſtice both originall & actuall, and the ſufficient merit of his painefull paſſion: And hereupon a reall remiſsion, both of puniſhment and ſinne, and the fruition of ſaluation and happineſſe. The debt and the diſcharge, anſwere in a parallell and equall diſtance of proportion; *Adams* transgreſsion in his conflict with Satan, is fully ſatisfied by Chriſts combate and conqueſt: his and our Apoſtaſie and continuance in it, by Chriſts obedience and perſeuerance therein. His and our originall and actuall ſinne, is croſſed and cancelled by the perfect lines of Chriſts originall and actuall iuſtice, drawne ouer thoſe crooked lines. Chriſts vndergoing of our puniſhment in his moſt painefull ſufferings, takes away our curſe in whole, and by ſo reall an obligation of himſelfe, and full diſcharge of it for vs, hee brings vs an acquittance ſealed in his owne bloud, that all our ſinnes are pardoned, and giues vs a new ſtocke of grace, for the fruition of a better life; ſo that now the poore ſinner may ſay with comfort to Satans accuſations, Thou art now put out of office, thou haſt nothing to doe with mee, heere is my diſcharge from God; thou maiſt goe on and ſlander, but thou haſt no power to arreſt me, or carry mee to thy priſon. Hee that is in good termes with his Prince, feares not the approch of *Heraulds* or *Purſevants*: hee that is out of debt, feares not *Baylifes* or *Sergeants*, but imagines they come vpon ſome good meſſage: ſo the childe of God needes not feare death, but that it comes from God as a meſſenger of his bliſſe and happineſſe. Hee therefore that would dye cheerefully, muſt thus know death to be his friend: what is it but the faithfull officer of our maker, who euer ſmiles, or frownes with his maſter? It cannot nouriſh, or ſhew enmity, where God fauours. When he comes fiercely, and pulls a man by the throate, and ſummons him to hell, who can but tremble? then the meſſenger is terrible; but the meſſage worſe. Oh, you that proſper and flouriſh in your ſinnes, thinke of this; death deales with you, as Creditors doe with their debters,

debters, sayes nothing whiles you trade lustily for hell: but when once you begin to goe downe the winde, in sicknesses, crosses, and pouerty, then arrest vpon arrest, action vpon action, then come the fowles of the aire (I meane the Deuils) and seaze vpon the sicke soule, as the Rauens vpon a sicke sheepe; then doth conscience begin to write bitter things against the sinner, and makes him possesse the forgotten sinnes of his youth. Hence arise miserable despaires, furious rauings of raging consciences, that finde no peace within, lesse without. Oh, blessed Soule that makes a timely exchange with Christ, getting his righteousnesse for the sinnes thereof, *Rom.* 3. 24. and 8. 33. *Gal.* 2. 21. *Tit.* 3. 5. 7. 1. *Ioh.* 1. 8. 9, 10.

Aug. in Psal. 42 iudica, inquit, me Deus: non timeo iudicium tuum, quia noui misericordiam tuam, &c. In Psal. 32, nec in misericordia Deus amittit iudicium, nec in iudicio misericordiã, &c. Basil. in Psal. 142. iustitiæ immixta est misericordia, & ita immixta vt ipsa iustitia benignitas vocetur. Ambr in Psal. 118. Serm. 20. all iudgment with consideration of our frailtie. Bern. in Cant. Serm. 14. iudicium temperatum misericordia est.

Q. What is our reconciliation with God?

A. It is that whereby the controuersie betwixt God and man is fully taken vp, and they are at one againe. All beeing fully discharged, there is nothing betwixt God and man but peace and loue. *Rom.* 1. 7. Grace and peace. The grace of imputation, brings vs to this peace of Reconciliation, *Rom.* 5. 10, 11. 2. *Cor.* 5. 18, 19. *Col.* 1. 20, 21.

Q. What followes from hence?

A. Both peace with God, and all the creatures, Psal. 85. 8. Rom. 5. 1. Ioh. 5. 23. Rom. 8. 31. Heere is the peace of conscience with God, of charity among our selues, of amity, or an holy kind of league with all creatures, and of outward prosperity, and good successe in all our wayes, &c.

Q. What will follow in the second place?

A. Our adoption: the branches being vnited once to the stocke, may fitly be called the sonnes thereof. And being by nature of the wilde Oliue, but now translated into the true Oliue, and springing foorth of it, may aptly be called the sonnes thereof. By nature wee spring from the first *Adam*, and are taken from thence, and put into the second, and so vnited with him, are made the sonnes of God by adoption. *Isa.* 9. 6. Christ is called the euerlasting Father, and so wee are his children: but because hee begets vs

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to his Father, and is to deliuer vs vnto him, *Heb.* 2.13. Our adoption is in regard of the first person, Christ onely the meanes thereof, and therefore the Scripture to auoide confusion of names, vseth to call vs brethren, in respect of Christ, and sonnes in respect of the Father, *Rom.* 8.15. 23. *Gal.* 4.5. *Eph.* 1.5. *Rom.* 8.29.

Q. What are the benefits of our adoption?

Aug. Soliq. c. 28. Quibus omnia cooperantur in bonũ, etiam peccata ipsa.

A. *Hence wee receiue the spirit of adoption, whereby we are made the sonnes of the Father*; and hereupon such is the care of our heauenly father, that *he makes all things worke together for our good*, Rom. 8. 28. both in prosperity and aduersitie, 1. *Cor.* 11.32. 2. *Cor.* 12.7. *Psalm.* 32.4. *Heb.* 12.10. Againe, by this, Christ is our brother, and wee are co-heires with him of eternall life, and haue restored againe vnto vs the sanctified vse of all the creatures, yea, and the very Angels are become our attendants, to keepe vs in al our waies, *Psalm.* 91.11. Furthermore Christ hath made vs to his heauenly Father, both Prophets, Priests, and Kings, *Reu.* 1.6.

Q. How be we heires of that which is purchased?

A. *The purchase was made by the Father, who gaue his only begotten Sonne a price for our redemption*; So that we haue title by our Father who giues vs our right. Secondly, by *sonne-ship*; for euery sonne of God is an heire, and we haue giuen vs in this world the earnest of our inheritance, *Eph.* 1.14. Oh, then may not all the sonnes of God indure an hard wardship here on earth, seeing they know already what they are borne to? Shall men part with good things in possession, for hope of better in reuersion, and shall wee sticke at any worldly pelfe, for the gaining of heauen? Fye on such children, as with *Esau*, would sell his birth-right for a messe of this worlds pottage. Lord make mee one of thy heires, and I will be content to waite thy leisure, for my pleasure in inioying.

Q. Hitherto of our being in Christ, what is our coalition, or growing vp with him?

A. *It*

A. *It is our daily putting off the old man, with his corruptions, & the putting on of the new man, with his daily renewing in righteousnesse, and true holinesse*, Ephes. 4 22,23,24. 2. Cor. 5.17. Gal. 2.20. and 5.24. They that are in Christ cannot but bee new creatures, and such as are daily crucifiers of sinne.

Aug. l. 2. contr. Iulian. hoc malum quod in nobis remanet, non substantia, sed substantiæ vitium, Dei gratia nos regenerante non est imputandũ, Dei gratia invante frænandum, Dei gratia commorante sanandum.

Q. *What are the parts, or rather degrees of this our coalition?*

A. *Regeneration*, and *glorification*. Beeing adopted of the Father, it is fit wee should come foorth as his children; therefore it pleaseth the Father *of his owne will to beget vs with the word of truth*, Iam. 1. 18. 1. Pet. 1. 23. First, there is a diuine conception of the adopted Sonnes of God, and secondly, a bringing forth of that worke. Christ was conceiued in the wombe of the Virgin, by the worke of the Spirit, and so must his brethren be conceiued in the wombe of the Church by the same Spirit, *Psal.* 110. 3. Christ told *Nicodemus*, that he was to be re-borne, or else hee should neuer see glory, *Iob.* 3. 3. Regeneration is as the conception, Glorification, as the natiuity, or happy birth day. The passion dayes of the Martyrs, were called of olde *Natalitia salutis*, the birth dayes of their saluation, and that as well for festiuity, as the natiuity it selfe. Thus from an obscure conception, wee come to a glorious birth, 1. *Iob.* 3.2.

Q. *What is Regeneration?*

A. *It is, as it were, a new conception of vs in the wombe of the Church, by the Spirit of God, and that of the incorruptible seede of the Word, whereby our corrupt nature is restored to the image of God*, 1. Pet 1.3. 2. Pet. 1. 4. Tit. 3. 5. Gal. 4. 6. 2. Cor. 3. 17. Colos. 5, 9, 10. Eph. 4. 23. Which is of the whole man, and in this life is perfect in the parts, though imperfect in the

Ambr. de iis qui initiantur Myst. cap. 6. Mundus erat Petrus, sed plantam levare debebat. Basil. in Isa. cap. 1.

Aug. In Ioan. Tract. 80. Mundus & Mundandus. & supra 41. Ex parte libertas, ex parte seruitus: nondum tota, nondum, pura, nondum plena libertas. & de peccat. Mer. remiss l. 2. c 7. Animus qui est homo interior nondũ totus est renouatus, in tantum adhuc in vetustate est Hier. ad Ctesiph non sufficit mihi quod semel donavit, nisi semper donaverit. Peto vt accipiã, & cum accepero rursus peto. Aug. epi. 106. fateatur gratiam dei & adiutorium etiam dari ad singulos actus. Enchi. c. 32. nolentem prævenit vt velit, volentem sequitur ne frustra velit.

degrees

degrees; as a child is a perfect man before he come to his full age. And this may be called our ſanctification, whereby of vnholy, wee are renewed by the holy Spirit to the image of our heauenly Father. And here we are to conſider two degrees of our ſanctification; the firſt is the inchoation or beginning of it; the ſecond is the proceſſe, or paſsing forward to greater perfection: Hence *Rom.* 8, 30. our glorification followes our iuſtification, ſanctification being no other thing then a degree thereof, ſtill proceeding, profiting, and perfitting in true holineſſe, which is the greateſt reward of godlineſſe; for as to doe ill, and continue therein, is the greateſt miſery: ſo to doe well, and perſeuere therein, is the greateſt felicity. Glory is the reward of vertue, and God cannot crowne his ſeruants better, then with an increaſe of grace. Now this progreſſe is orderly, and begins in the Soule, euen in the very marrow and ſpirit thereof, and ſo proceedes to the outward man, and the actions thereof, *Ier.* 4. 14 *Eph.* 4. 23. 25, 26, 27, 28. Firſt, conuerſion, then conuerſation. And here alas, how many ſet the Cart before the Horſe, and thinke or pretend to begin to change their liues before their luſts, their hands before their hearts, to purge the channell when the fountaine is corrupt, and apply remedies to the head, when the paine is cauſed from the impurity of the ſtomacke, or malignant putrefaction of Spirits about the heart? What is this but to loppe off the boughes, and neuer lay the Axe to the roote of the tree, to prune the Vine that it may ſprout the more? Miſerable experience ſhewes, how ſuch diſordered beginnings, come to miſerable endings. Many ſeeme to abſtaine from ſinnes which they neuer abhorre, and leaue ſome euills which they loath not, and ſo like ſwine wallow in them againe, or like dogs follow their former vomit, ſhewing plainely, they did neuer inwardly diſtaſt thoſe ſinnes, which for a time outwardly they neglected. Againe, as wee are to obſerue order, ſo wee are to labour for a thorough change, 1. *Theſſ.* 5. 23. Holineſſe, as a dram of Muske, perfumes the whole box of oyntment, or is placed in the Soule, as the heart in the body,

body, for the conueying of life to all the parts. Some turne from one sinne to another; others like *Æthiopians* are white onely in the teeth, that is, in verball profession, else-where cole-blacke in conuersation, they speake well, and thats all. Others, thinke it is well if they turne their mindes from error, though they neuer change their wills from euill; as an vnreformed Protestant, as wanton in truth as euer he was wilde in error: others againe thinke they haue done God good seruice if they giue halfe the turne, as prostrating their bodies to Idols, when God shall haue their hearts; or on the contrary, when God hath their bodies, they suffer the Diuell to haue their soules. When mens bodies are in *sacello*, their hearts (as *Augustine* complaineth) are at home in *saccellis suis*. Many by their looke and language, out-face the congregation, whiles their hearts are running and rouing after couetousnesse. If wee will beleeue eyther Philosophy, or experience, wee shall find our hearts where they loue, not where they liue. Lastly, others resolue to giue all to God, yet haue a leering eye, and a squint respect vnto some of their sinnes, with *Lots* wife, casting a longing looke after their old *Sodome*. Know the rule of the Schoole to be most certaine, that as vertues, so vices are coupled together, and though in conuersion to temporall good they looke diuers wayes, yet in regard of auersion from eternall good, they beare all one face. Yet this must be added for the comfort of the weake, that vnperfect sanctification, if it be sincere, and without hypocrisie, is accepted of God. Onely let vs, as the aire from darke to light in the dawning of the day, proceede by degrees to our noone in grace; or as the water from colde to luke-warme, and then to heat: so let vs haue our soules (benummed with sinne) warmed with grace, and then further heated with true zeale and feruency.

Q. *What are the affections or properties of Regeneration?*

A. They are either from the death of Christ, our *mortification*

fication of ſinne, or his reſurrection, our *viuification* in righteouſneſſe, and from hence our ſpirituall warre, betweene corruption dying in vs, and righteouſneſſe riſing and growing in vs. Mortification is a daily dying to ſinne, by applying Chriſts death to our ſelues. 2. *King.* 13.21. The dead body no ſooner touched the bones of *Eliſha*, but it was reuiued againe: ſo wee no ſooner touch Chriſt, but he crucifies ſinne in vs, and reuiues vs in the ſpirit, *Rom.* 6. 2.11. and 7.4 *Coloſ.* 3.3. *Rom.* 6.6. Viuification is a dayly riſing to newneſſe of life, by the vertue of Chriſts reſurrection, *Iob.* 5.11. *Eph.* 2,4,5. The ſpirituall battell is waged betweene the part corrupted, and the part renew-

Rom. 7.23. *Gal.* 5.17. *Hebr.* 12.2. *Aug. cont Iulian. lib.* 2. An army of vicious deſires to fight againſt, which are as the Iebuſite (*Teſt. Ber. in Cant. Ser.* 58. who will we, nill we, dwelleth within our borders, yet may be ſubdued, though he cannot bee driuen out. As a raging beaſt (*Teſt. Cypr. de rat. circumciſ.*) of ſtinking breath, yet tyed and chained vp in the vttermoſt paſſages of the ſoule; as a corrupt root ſtill ſprouting out weeds, but yet ſo nipped that it groweth not. *Epiph. Har.* 64. *Aug. de temp. Ser.* 234. *Cum magno calumniatore habemus negotium, ſi quærit fingere quod non eſt, vt in Iob, quanto magis obijcere quod eſt? &* 58. *Diabolus enim non perſequitur niſi bonos.* Sathan keepes a cloſe mouth at ſuch as are his, as being loath to purſue them whom hee poſſeſſeth. Hence may we anſwer the calumniation of our aduerſaries that ſay we make no difference betwixt a good man and a bad, as if it were all one to haue ſinne in vs ſuppreſſed, and kept ſhort, though not quite dead; and to be inwardly full of all wickedneſſe and miſchiefe. (*teſt. Epiphan. & Bernard. vt ſupra*) *Orig. in Pſal.* 36. A godly man ſinneth not maliciouſly, purpoſely, with deſire and delight in ſinne, but of ignorance and infirmity, by occaſion, (*teſt: Ambr. in Epheſ.* 6. *Origen. in Num. Homi.* 20.) and by the creeping and ſtealing of ſinne vpon him. *Cyprian. de Mortalit.* Wee haue to fight with couetouſneſſe, with vnchaſtity, with wrathfulneſſe, with ambition, with carnall vices, with the entiſements of the world, &c. Whereupon ſaith S. *Aug. cont. Iulian. lib.* 2. God forbid that we ſhould thinke holy Cyprian to haue beene couetous, becauſe hee fought with couetouſneſſe; or vnchaſt, becauſe he fought with vnchaſtity, or wrathfull, becauſe he fought againſt wrath, or ambitious, becauſe he had conflict with ambition, or carnall, becauſe he had combate with carnall vices, or a louer of this world, becauſe he had fight with the entiſements thereof, nay rather he was none of all theſe, becauſe he ſtrongly reſiſted theſe euill motions comming partly from originall condition, partly from vſe of conuerſation, not yeelding to that which they preſſed him to bee. *Quis ita ad vnguem omnia a ſe ſuperflua reſecuit, vt nihil ſe habere putet putatione dignũ? Bern. crede mihi, putata repullulant, effugata redeunt, reaccenduntur extincta. Sæpe putandum eſt, imo (ſi fieri poſſit) ſemper quaſi non diſſimulas, ſemper quod putari oporteat, inuenis.* On the contrary, they that delay this reformation, and thinke they haue time enough in the end to doe it, wholly forget it and die out of the fauour of God. *Aug. Moriens obliuiſcitur ſui, quidam viuens, oblitus eſt Dei.*

ed;

ed; where there is part taking; for corruption, the Deuill, and the world are vp in armes: for newneſſe of life, the Father, Sonne, and the Spirit, *Eph.*6.12.1.*Ioh.*4.4.

Q. What are the parts of Regeneration?

A. They are according to the conſtitution of the ſubiect, and that is of a *Soule* and a *body*. The renouation of the ſoule, is either *intellectuall*, or *morall*. Intellectuall, is the clearing of our vnderſtanding with ſpirituall knowledge, and godly wiſedome to vſe it. Reaſon without grace in the very excellency of it, is but the Deuils anuile, whereon hee forgeth and hammereth miſchiefe. What is carnall wiſedome, but ſerpentine ſubtilty? What is in ſome vnconſcionable men the skill of Law made, but colouring & couering bad cauſes, and making truth a noſe of waxe to bad ends? Marke, and you ſhall euer find the ring-leaders of lewdnes, to be men of good wits: but alas, whats all this without a ſanctified mind? What are ſacred oathes and holy obligations to prophane perſons, but as *Sāpſons* cords, which they ſnap in ſunder, as faſt as they are giuen them? So wel vnderſtand they themſelues that they doe and vndoe, & diſcerne God in his word, as they do Chriſt in his ſacraments, which they regardleſſely take, & as raſhly breake. There is no band that they cannot make like a Monkies coller, out of which they will ſlip their neckes at pleaſure. But reaſon truely renewed, will be conſtant in Religion, *Luk.* 1.79. A Candle ſet vp in the minde, to diſcouer darknes, and guide our feete in well-doing. And this is true illumination, *Pſalm.*16.11. *Rom.*7.23. and 12.2. 2.*Cor.*1.21. *Coloſ.*3.10. *Reu.*3.18. Morall ſanctification is of the will, and all the affections; of the will, hence freedome to goodneſſe; of the affections, hence repentance, which is the change of them all: hence our loue of God and goodneſſe, and heereupon in the abſence of good, hope and deſire of it; and in the preſence, ioy and gladneſſe; Alſo our hatred of euill, if it be abſent, feare and flight; if preſent, griefe and ſorrow. By meanes whereof Repentance is an auerſion from euill, becauſe hatred is an affection of ſeparation; and a conuer-

sion to good, because loue is an affection of vnion. And by meanes of the two cardinall and primitiue affections, all the deriuatiue and subordinate are set on worke. Our desires are made feruent, which before were faint in following after God, but now are made impatient of delay, *Prou.* 13. 12. Hell mouth may bee full of good wishes; *Num.* 23. 10. And they that are troubled with their farmes or fatte oxen, &c. count it a blessed thing to eate bread in Gods kingdome, *Luke* 14,15,16,17. But these for want of penitent desire may be said to want will. It may be sayd of them, they would be good, but they haue no will to it: there is none so prodigall, or slothfull, but would be rich; yet wee say not such will bee rich, set it downe, and determine it *vltimata voluntate*. There are none so wicked, but at some times haue a faint desire to be good, and leaue sinne: but these colde dispositions breede and beget imperfect essayes and proffers, and by their negligent propensities and inconstant bubbles, shew they spring from corrupt flesh, which can bee prodigall in momentany purposes and promises. But sanctified desire is eager and earnest; and with *Dauid* will vow and sweare to obey, yea, and bee more vile in spite of mocking *Mickols*. Neuer was *Ahab* more sicke for a Vineyard, *Rahel* more ready to dye for children, *Sisera* for thirst, then the Saint of God is after holinesse, *Psalm.* 42:1. 2. and 81.10. and 119.20. and 143. 7, *Cant.* 2, 5. Againe, this will make our desire of good laborious, and will not suffer vs to be lazie, Christ, *Math.* 5. 4, compares it to hunger: and hunger, wee say, will breake through the stone wall, and it will make them holde out, and be constant without ficklenes, *Psal.* 119.20. As for ioy in the fruition of good, oh, what an heauen brings it into the soule? This will make vs for sincerity to delight in the law with the inner man, *Rom.* 7. 22. It will bring vs to a full ioy, *Ioh.* 16. 24. *Isa.* 9.3. *Psalm.* 4.8. Yea, and will so strengthen vs in the good we haue, that wee shall as well in passiue as actiue obedience endure, &c. As for feare of euil it will set it the right way, making vs to dreade more the doing

doing of it, then suffering in it; and for sorrow it will make vs see our sinnes thoroughly, and bewaile them as heartily: and as we see in nature, that there is the same instrument of seeing and weeping, to shew vs, that weeping depends vpon seeing: so repentance no sooner takes notice of sinne, but a godly heart begins to bleede for it: and so hee that intellectually sees well, morally weepes well. And by all this wee see, how the minde, will, and affections are sanctified, and the excellent worke of repentance, in regard of all our affections, *Isa.* 55.7. *Act.* 11.18. *Rom.* 6. 4,5,6. *Ephes.* 4. 22,23,24. 2. *Timot.* 2.25. *Philip.* 2.13. *Ier.* 4.4.

Athanas. Quæst. 162. *ideo pœnitentia respiscentia dicitur quod mentem a malo in bonum transferat.*

Q. What is the renewing of the body?

A. When the members of the body, which before were *seruants to sinne*, are now become the *seruants of righteousnes*, euery part executing his function in an holy manner, *Rom.* 12.1. *Rom* 6.13.19. *Col.* 3.5.

Q. What is our glorification?

A. The perfection of our sanctification, whereby we are made compleat in holines and righteousnes. Glory is the praise and price of vertue; for as shame and repentance are bridles and curbes to sinne: so praise, fame, glory, and honour are the spurres and speeders of vertue. *Prayse* followes the beginning of a good action, *fame* runnes with it as it spreads further abroade, and *glory* is for the perfection of it, when euery mouth rings of it, and euery heart honours it. I cannot but thinke, that the wicked one day shall honour the godly, and speake of their glory, to their own shame; & howsoeuer they speake all manner of ill of them in this world, yet often do their hearts checke them with their innocency, and to see their honour, maugre the malice of all gaine-sayers. A field of sincerity charged with the deeds of piety, cannot but be accomplisht with the crest and support of glory: all the fame which men haue sought by buildings, by acts of Chiualry, and by such other courses, which the light of nature offereth and effecteth, for the ennobling of it selfe, time deuoureth it, and within an age or two it is

Aug. de perfect. iustit. bene viuendi, & nunquam peccandi, voluntaria fœlixque necessitas. & de corrept. & grat. c. 11. *Prima libertas voluntatis erat posse non peccare: noviss. multò maior erit non posse peccare.*

cleane put out: but that glory which ſpringeth from the rootes of godlineſſe, no tract of time can make to wither, no blaſt of venemous tongues can ouercome. It ſhall breake out as the Sunne, in ſpite of all darkning clouds; it is watered with the dew of heauen, and it ſhall grow and increaſe, in ſpite of the Deuill himſelfe. Enuy will bee the companion of vertue as well as honour, and by meanes thereof ſhall the godly be reuiled of the wicked, *Luk.* 6.22. 2. *Cor.* 6. 8. *Ioh.* 8.48. *Matth.* 10. 25. Let the Moone ſhine neuer ſo bright, yet ſome Cur or other ſhall be found to barke againſt it: but it is princely to doe well and heare ill, the ſpirit of glory reſts vpon ſuch, 1. *Pet.* 4. 14. *Iob* ſpeakes of a whole volume of reproaches, which hee will take vpon his ſhoulder, and bind as a crowne to his head, *Iob* 31,35,36. It is honour enough to be graced for well-doing: and *Dauid* may find comfort as well in the ſcoffes and ſcornes of his irreligious wife, as in the ſongs and prayſes of the religious maydens, 2. *Sam.* 6.22. Doe worthily, and wee cannot miſſe of fame, *Ruth.* 4.11. *Iohn* 12.26. *Rom.* 2. 7. And if a good name be to be choſen aboue great riches, *Prou.* 22.1. who will not affect vertue for the glory of heauen?

Aug. Quiſquis volens detrahit famæ meæ, nolens acuit mercedi meæ.

Ambr. improbus in ſeipſo coarctatur malitiæ ſuæ laqueis ſtrangulatus.

Ingo, an ancient King, ſet all his Nobles being Pagans in his Hall below, and certaine poore Chriſtians in his preſence Chamber with himſelfe; at which all wondering, he told them This he did not as King of the Draues, but as King of another world, wherein there were his fellow Princes. *Æneas Sylvius cap.* 20. *Europa*, *Aventinus lib.* 3 *annalium Bavariæ*, *Goule*, all three record it *Aug. de bapt. cont. Donat. lib.* 5. *cap.* 4. *Nondum in re ſed in ſpe. & cont. Fauſt. Manich. lib.* 11. *cap.* 8. *Aug. in Pſal.* 32. *conc.* 2. *an temerè dicimus faciendo nobis deum poſſeſſionem? dicat anima, ſecura dicat, Deus meus es tu, qui dicit animæ noſtræ, ſalus tua ego ſum.*

Q. *What are the degrees thereof?*

A. The firſt is in *aſſurance of our election*, and the loue of God, neuer to bee violated or broken off againe, and that is by our effectuall vocation, iuſtification, and ſanctification; then for the time of this life, the vndoubted perſwaſion of faith, which makes thoſe things extant, or preſent, that are hoped for, and giues vs vndoubted euidence of thoſe things which are not ſeene, *Heb.* 11.1. And hereupon a certaine and infallible hope and expectation of the fruition of thoſe good things which are prepared for

Gods

Gods elect, ſuch indeede as the eye hath not ſeene, nor ſo much as the eare heard, nor that which is moſt, entred into the heart and thought of man. Laſtly, the fruition it ſelfe, of glory, and life euerlaſting: Firſt, in the ſoule, and that in the very inſtant of death, it beeing tranſlated from earth to heauen, by the miniſtery of Angels: Secondly, in the body, together with the ſoule, in the day of the reſurrection, and laſt iudgement: when the good ſhall bee ſeparated from the wicked to the right hand of Chriſt, to heare *Come ye bleſſed, &c.* and the wicked to the left, to heare, *Go ye curſed, &c.* In this life the godly haue a taſt of the life to come, and ſhall haue it in a greater meaſure, ſo ſoone as the ſoule is ſeparated from the body; for then it is with the Saints departed, and is, for the modell and meaſure, as it ſhall be with the whole man, enioying the preſence of Angels, holy Patriarkes, Prophets, Apoſtles, &c. Neyther muſt wee thinke, that they that dyed before Chriſts comming in the fleſh, were depriued of this glory; for Chriſt is, hath beene, and ſhall be *yeſterday, and to day, and the ſame for euer.* And then at the vniuerſall reſurrection, body and ſoule being conioyned together againe, wee ſhall receiue a further augmentation of glory, *Pſalm.* 16.11. and 17.15. and 21.5. *Iob.* 5.25. and 6.47. and 13.3. and 17.3. *Phil.* 1. 23. *Reu.* 21. 4. *Heb.* 4.9. The body at that day ſhall bee either glorioufly raiſed againe, or in a moment changed into glory; then ſhall euery thing imperfect in it bee made perfect, and it ſelfe immortall, 1. *Cor.* 15. 54. Children ſhall be men, and men ſhall bee the mirrours of glory, and then ſhall bee taken vp to meete their Lord and iudge, and with him ſhall iudge the world; then afterwards in the ſight of the damned, ſhall aſcend with their Sauiour into heauen, and there ſhall be preſented to his Father, and by him placed in thoſe manſions of glory, which are prepared for them, where they ſhall ſerue the Lord continually, without any let, enioying his preſence for euermore, at whoſe right hand they ſhall finde fulneſſe of ioy, 1. *Ioh.* 3. 2. 2. *Cor.* 3.18. *Reu.* 7.14, 15, 16, 17. and 21. 3, 4. inviſion, fruition,

and perfection of holineſſe, *Matth.* 22. 30. How ſhould this make vs to conquer our impatience, and to ſwallow downe the miſeries of this life? O blinder then Beetles; the Merchant refuſeth no aduenture, for hope of gaine; the hunter ſhrinketh at no weather, for loue of game; the Souldier declineth no danger, for deſire, eyther of glory, or ſpoyle; and ſhall wee frame to our ſelues, eyther an eaſe in not vnderſtanding, or an idleneſſe in not vſing thoſe things, which ſhall bee a meanes to vs, not onely to auoyde intollerable and endleſſe paines, but to attaine both immeaſurable and immortall glory, pleaſure and gaine? Let vs ſummon the ſobrietie of our ſenſes, before our owne iudgement; and that which ſaying cannot, let feeling perſwade. Doe wee not know what theſe tearmes doe import, death, iudgement, hell? or whome they doe concerne? or how neare they are vnto our neckes? Will wee like miſcreants, thinke, hell is not ſo hot, nor ſinne ſo heauy, nor the Diuell ſo blacke, nor God ſo ſeuere, as the Preachers ſay? Doe we take theſe things for the fables of Poets, and not for the oracles of Gods owne mouth? Remember that proſpect on thy death bed, which in this life, by reaſon of the interpoſition of pleaſures, or miſeries, could not ſo well bee ſeene. If thou bee good, thou mayeſt looke vpward, and ſee heauen open with *Steuen*; and the glorious Angels attending, as ready to carry vp thy ſoule. If wicked, then muſt thou looke downeward, and ſee three terrible ſpectacles; *death, iudgement,* and *hell*, one beyond another; and all to bee paſſed through by the ſoule, and the very Diuels attend to lay faſt hold of it, to carry it to torment. In this life thou waſt content with a condition common with beaſts, and therefore in the other, art thou onely fitted for Deuils. Art thou not (O wretched man) euery houre in danger; and wilt thou not bee in doubt to ſteppe into them? Remember, the wicked are ſayd *to turne into hell*, and their merry dance, to haue a miſerable downefall. What? muſt thou bee intreated (like a madde man) to bee good to thy ſelfe? Hadſt thou rather feele then feare

theſe

Greg. Moral. lib. 15. Apparet ad momentum, diſparet in perpetuum. That which the diuell ſhewed vnto our Sauior, laſted but the twinkling of an eye. Heb. 11. 26. Short and ſharpe are the pleaſures of ſinne, like the calmeneſſe of the Sea, fulneſſe of the Moone, faireneſſe of winter, euer ending in a change.

Cyril. Catechiſ. 12. parvum eſt ad horam peccatum, longæua autem eſt ex eo, & æterna verecundia. Aug. Tarditatem ſupplicij grauitate compenſabit.

these torments, rather endure them, then for a short time thinke of them and endeauour to shun them? Where then is thy iudgement become? Where are thy right wits? or where, at least, is thy selfe-loue? Canst thou pry after profit for the world, and be carefull to auoid both losse and harme; and yet neuer thinke what may hurt thy soule, and loose thee heauen? Oh, the coldnesse of care, that will not prouide how to preuent these miseries. We thinke heauen stands by our bed sides, and *Lord haue mercy vpon vs* will bring vs thither; when indeede hell stands nearer, and is readier for entrance. Heauen is compared to a hill, hell to a a hole; hee that climbes vpward must sweat and blow, hee that will tumble downeward, shall at ease fall into the pit. Oh, then let vs neither refuse the hardnesse, nor the hazards of the way: but as *Ionathan*, and his Armour-bearer, passed betwixt two rockes; one *Bozez*, the other *Seneh*; that is, foule and thorny: so we must make shift here below, to climbe on our hands and knees; and when wee are come vp, we shall see our victory and triumph. Let vs with the holy and happy Apostles, leaue all, both pleasures and aduantages, to follow Christ; and by a forcibly entry, by a maine and manly breach, through all difficulties, to settle our soules in the cogitation of these last things. Remember, that the best suite of apparell is laid vp in the wardrobe of heauen; here we must be either in blacke, mourning; or in red, persecuted; It matters not, what ragges or colours we weare with men; so we may hereafter walke with our Sauiour in white, and reigne with him in glory. In the meane time, let vs often exercise, to acquaint our nature, and draw it into some familiarity with the ioyes of heauen; And (as one that maketh a fire of greene wood) not bee tyred with blowing, vntill our deuotion be set on flame; for the habite of vertues doth grow and increase with the exercise of their acts. Doe we not see, that our glorification is nothing else but our multiplied sanctification? And those that endeauour God will helpe, and by our persistance, and his

assistance,

aſsiſtance, we ſhall haue continuance and pleaſure in happy courſes; for as one that is either weary, or weake, recouereth ſtrength by taking his food, although he eateth many times, without either appetite, or taſte: ſo holy exerciſes, which giue both fewell and flame vnto deuotion, doe increaſe in vs ſome ſpirituall ſtrength, euen when to vs they yeeld little ſpirituall ſolace. Let vs grow in ſanctification, and we ſhall be graced with glory, and glorified with grace, and comforted in both. Sweet is the yoake of Chriſt. *Quid enim leuius eo onere, quod non ſolum non onerat, ſed portat omnem cui portandum imponitur? Bern. Epiſt.* 72. Not vnlike the wings of a bird, which are ſo borne by the body, that they beare it, and make it more agile or light. *Ambroſ. Facilè ſuperãtur aduerſa, ſi ſit ſpes quæ conſolatur: quiſquis enim meliora ſperat, leuioribus non frangitur. Aug. Pulchrum cœlum, pulchra terra; ſed pulchrior qui fecit illa.* Let vs therefore neuer reſt till we enioy him here, and liue with him hereafter. *Bern. Cæteris rebus occupari poteſt, repleri non poteſt.* The Platoniques ſaw by the light of nature, that whatſoeuer is good in the creature, is but *ſplendor quidam ſummi illius boni*: ſay therefore with *Dauid*, *Pſal.* 119. 57. O Lord thou art my portion, and I haue determined to keepe thy word, vntill I enioy thee and thy preſence. *Magna eſt miſeratio Dei, quæ non ſolùm remiſſionem tribuit peccatorum, ſed etiam certantibus addit calcaria, vt in ſuſcepto certamine pergant.* Who will not endure any croſſe for ſo great a crowne, any ignominy for ſo great glory?

Greg. Moral. Frnſtra velociter currit,
qui priuſquam ad metam ve-
niat, deficit.

THE

THE SECOND BOOKE OF A MODELL OF DIVINITIE, CATECHISTICALLY COMPOSED.

CHAP. I.

Of the Law.

Queſtion.

HItherto of faith in God; What is our obedience towards God?

A. *The dutie to be performed to God by vs, the power of the holy Spirit working in vs by our faith,* Luk. 1.74. Rom.6.8. and 12.1. 1.Cor.6.20. Tit. 2.11,12. 14. 1.Pet.1.17,18,19. Pſal.56.13.Eph. 2.10. 1. Theſſ.1.8. Faith, and the inward diſpoſitions of the ſoule are as the kernell; outward acts are as the ſhell, he therefore is but a deafe nut, that hath outward ſeruice, without inward faith. And yet this diuine Philoſophy teacheth vs,not onely to referre our ſpeculations, but our affections,and all the diſpoſitions of our ſoules to action, *Tit.* 3.8. So that as our ſeruice muſt be grounded vpon our faith, ſo muſt our faith be reduced to ſeruice. There is no faith but it workes: It is neither idle nor vnable to ſet the whole

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whole man a doing well. In Rhetoricke we say, there may be Elocution without pronunciation: but in Diuinitie, we cannot haue the first part without the second. This Solifidian, like *Æsops* Henne, too fat to lay, may sit at *Rome* as iustified: but is pitied by *Dauid*, Psal. 119. *Rome* saith, there may be true faith without workes, as if a man should haue faith, and not liue by it, or liue and not performe the act of life. By faith we receiue life, and shew it by obedience, *Vt connexio ista animæ, & corporis nostri, spiritu vitali animatur, alitur, & tenetur: ita verbo Dei, & spirituali gratia anima nostra viuificatur*, Psal. 119. 50. As the connexion of this body and soule is made, and conserued by naturall breath; so is our soule quickned by the word and spirituall grace: as therefore we loue our life, let vs loue the word of the Lord, and be fruitfull in good workes. *Aug. in Psal.* 31. *Laudo fructum boni operis, sed in fide agnosco radicem.* That which *Tertull. de ieiunio aduers. Psychichos* or Carnalists obiected, taking part with *Montanus*, may now truly take place, *Contra fidem animalem*, where the belly is the God, the lunges his temple, the altar the paunch, the Cooke the priest, the fatty fume of the meate the holy Ghost; thy sauces thy spirituall gifts, thy belching thy prophecie: thy loue boyleth in thy kettle, thy faith warmeth thy kitchin, thy hope lyeth in thy messe; who is holiest amongst these, but he that feasteth most, and of delicate fare is prouided best? This faith the Papists obiect to vs, as he to Rome, putting no meane betwixt superstitious fasting and continuall feasting: betwixt virginitie and carnalitie. But indeede we neither teach a carnall faith, liuing to the flesh; nor yet a dead faith liuing without grace: carnalitie is in their pardons, *Test. Marsil. Patauin. Defens. Pacis part.* 2. *c.* 26. *Et Centum gravam. German. Art.* 3. *apud Illyric. in Catalog. Test. verit. et Matth. Paris. in Hen.* 3. As for the magnificall deuotion of Papists, the old Heathens are little behind them. *Test. Arnob. adv. Gent. lib.* 3. *Ierem.* 14. 4. *Baruch.* 6. 3. 9. *Tertull. de Baptismo, & Apol. cap.* 42. So great was the Heathenish pompe herein,

that

that they called Christians fruitlesse men. *Ambros. de Spiritu Sancto lib. 3. cap. 18. Ad sacrilegium perfidi largiores, quàm ad salutem fideles sunt.* Yet I make no doubt if the Catalogue were made, that we might answer them as *Tertullian* answered the Heathen, *Plus insumit misericordia nostra vicatim, quàm vestra religio templatim.* Howsoeuer, our doctrine is as plentifull for good workes, and that vpon the surer ground, &c. *Cypr. de Simplic. prælat. Credere se in Christum quomodo dicit qui non facit, quod Christus facere præcepit? Aug. de verb. Dom. Serm. Qui fidem habet sine spe & dilectione, Christum esse credit, non in Christum credit. Ambros. lib. 2. de vocat. Gent. cap. 2. Dignus erat perdere inutilem fidem, qui non exercuerat charitatem.* Papists erre grossely in both parts of diuinitie; for, they teach faith in the Church and creatures, and so make not God the end of it; If the Church, or Saints may terminate faith, it will rest there, and goe no further for the goale. Againe, as in faith they shoot not at God, no more doe they in workes; for they looke to gaine and merite heauen by them. Also hypocrites and meere naturall men know neither the ingenuitie of faith, nor liberalitie of workes, for they walke before men and not before God: but they are here soundly lessoned that would so dissemble with God, as if seruice consisted onely in wearing of liueries, in taking of wages, in making of curtesies, and kissing of hands, I meane, they put on the cognizance of Christianity in Baptisme, know how to liue vpon the trencher of Gods prouidence in their maintenance, and to giue him the complements of a fashionable profession, &c. I know there is nothing more easie, or more common then this: such seruants are as vsefull for God, as drunken serving men for honest masters, which are not to be found, when there is most vse for them. Ransacke then thy heart (O sinner) and finde sound affection to God, firme resolution to goodnesse, true hatred of sinne: ransacke thy life, and finde the truth of workes, the life of obedience, or else *Scribes* and *Pharisees* shall goe before thee into heauen. Doe not thinke, that because thou

hast

haſt gotten Gods liuery on thy backe, and his name in thy mouth, that thou ſhalt be able to out-face all reproofes. *God will ſmite thee*, God will ſmite, *O thou whited wall.* But if the ciuilly righteous ſhall not be ſaued, where ſhall the notorious ſinner appeare? A Chriſtian, and yet a forme below a *Iew*? For ſhame, what are we, and where is our emulation? Heauen is our goale, wee all ſay we runne; loe, the very *Scribes* and *Phariſees* are gotten before many of vs, and what ſafetie can ir be for vs to come ſhort of thoſe, that by the verdict of our Sauiour, come ſhort of heauen, *Math.* 5.20? Be zealous, and neuer be at reſt, till thou get a ſtep further then the moſt honeſt ciuill or naturall man, and that is both in faith and workes to gaine ſinceritie, which is the *girdle of truth*, Epheſ. 6. *verſe* 14. Thinke thy ſelfe but a looſe man as long as thou wanteſt it, and thy graces, neuer ſo excellent, will be ſhaken off with a ſtorme, as looſe garments with the wind. And here the Prouerbe is moſt true, *Vngirt, vnbleſt, &c.* Obedience, if we reſpect Gods iuſtice, ought to be perfect, yet it is ſo farre perfect in vs, as it is wrought in vs by the Spirit and faith; wherein properly there is no imperfection; for it is the oppoſition of corruption, that makes faith little. A ſmall fire warmes but a little, and the reaſon is not in the heat, but the coldneſſe of the weather; therefore as farre as we beleeue we obey God perfectly, and our faith is ſaid to be in part, becauſe the greater part is corrupt: onely this is the comfort, that the new man ſhall gaine ground of the old; for though the old man, by his long experience, often deceiue the yong man: yet the flouriſhing age of the one ſhall grow riper in yeeres and experience, when the old man in the end ſhall fall to plaine dotage. The Spirit, faith, and man are all agents in well doing, and man deſerues the leaſt praiſe; for he is beholding to the Spirit and faith, if he receiue any reward of his workes: and the ſame Spirit teacheth the whole man to be thankfull for mercies; and not to ſtand pleading for merites.

Aug. in Pſal. 118. Serm. 17. Quando Deus docet, ſic docet, vt ſcienda ſciamus, aperiendo veritatem: ſic docet vt faciendafaciamus, inſpirando ſuauitatem.

Q. *Wherein ſtands our obedience?*

A. Either

A. Either in *obseruation*[a] of the Law, *inuocation* of God, or *celebration* of Sacraments. Faith makes vs euery way dutifull to our Maker. It mooues vs to seeke him in all his ordinances, and most willingly submit vnto his lawes, deuoutly to sue vnto him in our prayers, and holily to receiue the pledges of his loue, *Math.* 28. 19,20. They that for want of faith become weake in doing, will soone become weary of well-doing. Dead worke is soone giuen ouer for want of this life.

[a] *Obseruantia erga Deum perficienda quidem ex eatenus perfecta a nobis quatenus in nobis operatur Spiritus Sanctus per fidem, quæ est obedientia legis. Hæc homini præstanda fuit, quam ex creatione potuit, debuit: Idque ex fœdere primo, hinc vetus appellatur, pacto sub conditione, vitæ si homo faceret, mortis si transgrederetur & prima & secunda, &c.*

Q. What is the Law?

A. The rule of all good, and condemner of all euill. Here alone may we try our actions, how acceptable they are vnto God. *Isa.* 8. 20.

Q. Doth God require of man obedience thereunto?

A. Man was to performe it by the *law of creation*; for, God made him able to doe it, and made his couenant with him for himselfe, and his heires, vpon the promise of life, for the keeping of it, and threatning death, if he should breake it; and sealed the same with two Sacraments: The one, of the *tree of life*; the other, of the *knowledge of good and euill.* Genesis 2. verse 9. 17. Leuit. 18. 5. Rom. 10. verse 5.

Q. How had man this law by creation?

A. It was written in his heart; for as he was made with it, so was he gouerned accordingly. *Gen.* 1. 26. *Let vs make man in our image, &c.* First, God stamped his law vpon him. *Eph.* 4. 24. and then left him to his ordinary prouidence, to conforme himselfe and his actions to the will of that God, who with his owne finger did write vpon the table of his heart, *holinesse to Iehouah.* The yron by the tincture of the Load-stone, points to a center, & is drawne too and fro by it: so the heart of man hauing receiued the inunction of an holy law, was to be drawne from point to point, as the will of God had ordered: onely here is the difference, that the Load-stone mooues the yron naturally: but Gods law was to stirre the heart freely, and as a cause by counsell, and so might be opposed by mans free-will, hauing

hauing libertie to turne with the Law, or againſt it. Oh, bleſſed be God that in place of this principle, to mooue to obedience, hath giuen another, by whoſe melting commands, or commanding entreaties, we thinke nothing too good, too hard, or deare for God. If *Maries* teares will waſh Chriſts feete, ſhee will not ſticke to poute them out, neither will ſhee thinke her hayre too good to be the towell to wipe his waſhen feete, or any *Spikenard* too coſtly for to embalme his head. *Ioſeph* will not deny Chriſt his owne tombe to lye in. *Zacheus* his wealth ſhall waſte before he will want Chriſt. Faith is the new principle that will take no repulſe; It can allure more then all wages and prizes. Doth not this *Magnes*, as eaſily draw weightie yron, as other *Iet* doth ſtrawes? What heart can reſiſt faith? Let it but make the motion, and ſtraight it obtaines what it pleaſeth. It ſtands not without doores (as one ſaith well) like a *mendicant flexanimous perſwader*, but enters into the cloſets of the heart, ſhootes the barres, vnlockes the boults, takes away all reluctation and oppoſition, infuſeth a pliable willingneſſe, and brings with it ſuch a loue of Chriſt, that we are conſtrained to obey. It makes docible the dogged nature of man, and turnes a wilde and haggard diſpoſition, into a morigerous and manſuete behauiour, *Iſa.* 11.6,7,8.

Aug. de perfect. inſtit. rat. cap. 17. As long as luſt is to be bridled, ſo long God is not wholly loued.

Hilar. in Pſal. 118. *lit. Gimel.* The ſcãdals of the world hinder

Q. *Can the naturall man performe this Law?*

A. *No; for it is almoſt wholly blotted out by ſinne, and as it were eaten out with the ruſt of corruption:* ſo that man in this eſtate is altogether exorbitant in his wayes, and cannot ſo much as doe it in thought, will, or deſire. Furthermore, the very Legions of darkeneſſe, and powers of hell haue ſo long held poſſeſsion in the ſtrong Fort of the heart, that they plead preſcription, ſcorning, as the *Iebuſites*, to be eiected out of their imprenable tower: ſo that man both

perfect obedience; the nature of our bodies, partly by infirmities, partly the motions of vicious affections doe force vs to be imperfect. *Hier. adv. Pelag. lib.* 1. 2. The Law is no proofe of our abilitie, but of our duty. *Vide Bern. in Cant. Serm.* 50. He that asketh his debt is not vniuſt, becauſe his debter is vnable to pay, &c.

outwardly

outwardly and inwardly is made vnable to please God. *Gen.6.5. 2.Tim.2.26.* Oh Lord God of heauen, who shall helpe me subdue *Nebuzaradan, Goliah, Holofernes*, my raging lusts, that are too mightie for mee? Surely, through thee alone I shall doe valiantly, and if by faith I may but once touch the hemme of my Sauiours garment, I shall finde vertue enough to recouer strength againe, and foyle all my aduersaries; yea, by it shall I be able to roule away the stone from the caue of *Makpelah*, and bring out those hidden Kings, that haue domineered and tyrannized ouer me so long, throw them downe vnder my feete, trample vpon their neckes, and triumph ouer them.

Q. *But is there nothing of the Law remaining in corrupt man?*

A. *Yes, so much is left still as may witnesse man to be made for God and his worship, and leaue him without all excuse in his sinne, when God shall inflict hell, death, and damnation vpon him for the violation of his most holy law.* Rom. 1.20. and 2.1.14. Me thinkes, as *Libertines, Cyrenians*, men of *Alexandria, Cilicia, Asia, &c.* Act.6.9,10. were not able to resist the wisedome, and spirit by which *Steuen* spake: so the most transcendent and sublimated wits in the world, be they neuer so obstinate, shall not be able to gainsay the conuiction of their consciences, *Reu.20.12.*

Q. *Can a man then in any proportion answer the Law?*

A. *No; of himselfe* (as hath beene said) *he cannot; for if we could see the true image of a naturall man, we should see that little light that yet remaineth in him to be resisted, and contradicted by himselfe.* Thinke of some one man compoun-

Hier. ad Ctesiphont. facilia dicis Dei esse mandata, & tamen nullum proferre potes qui vniuersa compleverit. Responde mihi, facilia sunt an difficilia? si facilia, profer quis impleverit, & cur Dominus in Euangelio, intrate inquit per angustam portam? sin autem difficilia, cur ausus es dicere, facilia esse Dei mandata quæ nullus impleverit? Aug. de Spir. et lit. cap. 35. sine exemplo est in homine perfecta iustitia. de Temp. Serm. 49. Ipsa est perfectio hominum inveniisse se non esse perfectos. Hier. ad Ctesiphont. et Greg. in sept. Psal. Pœnitent. Multi in conspectu hominum iusti videntur, non in conspectu Dei, &c Quando dicit in conspectu tuo, &c. Ambros. Non est potestatis nostræ desiderium sanctum, sed gratiæ. If we cannot so much as desire, how shall we deserue good? *Item, Inter tot passiones huius corporis, inter tantas illecebras huius sæculi, difficile est tutum, & intemeratum seruare vestigium.* It is hard to keepe vpright, impossible to be perfect.

ded of all the vices of mankinde, and in whom all outragious sinnes raigne, and such an one is euery man by nature, a *Iudas*, a *Iulian*, &c. We hate the *Iewes*, spit at the name of *Iudas*, raile on *Pilate*, condemne the cruell butchers of Christ, and with *Hazael* count them worse then dogs, &c. But alas, we see not our selues. How many that can blaspheme, sweare Christ quite ouer, curse, swagger, lye, oppresse, boyle with lust, scoffe, ryot, liue like debauched men; yea, like humane beasts, or rather vncleane Diuels: and yet will be crying *Hosanna*? but let them say what they will, they are *Pilate*, the *Iewes*, and *Iudas*. Doe not we all cruelly vexe and wound him with our sinnes? And is not euery of our sinnes, as a thorne, nayle, and speare to him? Thou that poureſt downe thy drunken carowses, thou giueſt thy Sauiour a potion of gall; and while thou despiseſt the meaneſt of his seruants, thou spitteſt on his face; and whiles thou putteſt on thy proud dresses, and lifteſt vp thy vaine heart, with high conceits, thou setteſt the crowne of thornes on his head, &c. Thus euery man when he little thinketh it, *crucifies againe to himselfe the Sonne of God, and makes a very mocke of him*; to *themselues*, not in *himselfe*, for he is farre enough out of their reach. Alas, poore man knowes not what is within him. *Paul* hauing his eyes opepened, confesseth that no good did dwell in him, *Rom.* 7. 18. and that euill was euer present to doe him a mischiefe, as if it watched opportunities to do an ill turne to the Spirit of grace.

Q. *How then comes it to passe, that many naturall men are so ciuill and honeſt?*

A. *God by his restraining Spirit doth bridle them so far, and in such measure as pleaseth him, to the good of his who dwell amongst them:* but all this restraint of euill maketh them not good before God, neither those actions which are done by them. *Eph.* 2. 10. Men are to be the new workmanship of God, before they can be his workemen. *Tit.* 2. 14. Purgation of sinne must goe before zeale in good workes. *Tit.* 3. 8. They onely which haue beleeued in God, know how

how to be carefull in the maintenance of good workes. *Rom.* 8 1. We must be in Christ, before we can walke after the Spirit. *Gen.* 20. 6. I know (saith God) that thou hast done this in the vprightnesse of thy heart. Some particular actions may haue a charitable construction in the very wicked, and yet the whole course of their life be sinfull and wicked: onely the godly are vpright in their way. *Psalme* 119. 2. *Dauid* was vpright in all things, saue onely in the matter of *Vriah*. A godly man is habitually good, when he is actually euill, and a wicked man is habitually euill, when he is actually good. Hence it may be said, The godly keepe those commandements they breake, and that the wicked breake those commandements which they keepe. And therefore except the habite of obedience be infused, the outward act is nothing with God, and lesse to the Agent. *Heb.* 9. 14. The liuing God is not serued as long as the conscience is not purged from dead workes.

Aug. In Ioh. Tract. 4. *Tota vita Christianorum Sanctum desiderium est. Euthym. Bona conscientia maximum sē. per præstat solatium.*

Q. *How is the Law further considered in man?*

A. As it is knowne of man in it selfe, and in his reward, and applyed to the fact, good, or bad, it is called *conscience*; for conscience is either the reading of the Law in the heart; or the Law read vnto it by the vnderstanding. It is Gods spie, or Pinnesse sent out to make discouery of the coast, and to returne aduertisement. Onely sinne so ouerclouds her way, that often shee comes home againe, and sayes nothing. For blind and ignorant consciences speake peace, or hold their peace, because they haue not skill enough to accuse, and find fault: they swallow downe not onely flies and gnats, but camels and beames, and digest all well enough. Surely, if the Soule were not fallen well

Aug. de Spir. et lit. cap. 28. *Non vsq; adeo in anima humana imago Dei detrita est, vt nulla in ea velut lineamenta extrema remanserint. Orig. contr. Celsum lib.* 4. *Impossibile vt*

eius imaginis lineamenta in totum deleantur. Ambros. de Pœniten. lib. 1. *cap.* 11. *Alioqui ita grauis est culpa conscientiæ, vt sine iudice ipsa se puniat. Peccatum vnde se homo non auertit, aduertit Deus, et si aduertit, animadvertit. Obmutescit facundia, si agra sit conscientia, vt in Origine teste Nicephor. lib.* 5. *cap.* 32. *Aug. in Ioan. Tract.* 12. *Qui confitetur peccata sua & accusat, iam cum Deo facit; accusat Deus peccata tua, et si tu accusas, iam coniungeris Deo. Bis Deum laudamus, vbi pie nos accusamus. Non circumveniet te ante iudicem, cum enim tui ipse fueris accusator, & Dominus liberator, quid erit ille nisi calumniator?*

asleepe, and had drawne the curtaines about it, it could not concoct so well. Whiles the scales were vpon *Pauls* eyes, he was aliue and quiet, and thought concupiscence the sinke, and breeder of all sinne, to be no sinne. Alas, how many thinke, because conscience is an Inmate, that she must stand by, heare, and say nothing? And because it is now vacation, thinke tearme time will come no more, and that they shall neuer be vexed and troubled with any perplexed law cases; but they are to know that this calme is but the mother of a storme, and that ere long they shall espie a *weather gawle* in the ayre: and the little cloud will bring a dashing shower of fire and brimstone vpon the Soule. The watch of the Clocke goes not, and the wheeles stand still, being clam'd, and rusted in their ioynts: but when the heauy waights of sinne, shall be hung vpon the lines by the hand of God, no mercy counterpoyzing them, then shall the hammer strike thicke, and loud, and his tongue blab out his owne shame. Oh, how pittifull a knell shall that be, when the Lord shall knole the great bell of the conscience, and make his sinnes sound loud in his eares? Oh, the dolefull passing bell, that sinners shall heare, when they are giuing vp the ghosts to their Creator and Maker. Let vs in the feare of God thinke of it, and suffer conscience to doe his office; for thereby we shall preuent Satan by accusing our selues, and God, by iudging our selues betimes. What can Satan (the accuser of Man) say, when man by his conscience hath said it before him? and Christ hath answered it? Truly, this will stop his mouth; for we being accusers of our selues, God will become our discharger, and then Satan shall bee no better, nor other then he is in his owne dispositon, our slanderer. Againe, God hath left conscience to keepe his Court here below, and to sit as iudge, and God will not either *ex mero officio*, or *promoto*, call vs againe, if we will discharge our selues there. Indeed, in iudging of others, we must not iudge least we be iudged, *Math.* 7. 1. but in iudging of our selues, *Iudge that we be not iudged.* 1. Cor.

11.

11.31. If this inferiour court be corrupt, then there is a court of Parliament to reforme it, and God himselfe will call it, and make our iudge a witnesse against our selues; for God left conscience with man as a iudge to absolue, or condemne, and he will bring it before himselfe as a witnesse to excuse, or accuse, *Rom.* 2.14,15.

Aug. de verb. Apost. Ser. 5. Non implet legem infirmitas mea, sed laudat legem voluntas mea.

Q. Can we then that are Christians performe it?

A. We are to vnderstand that God renewed his law to his Church, and did write it againe in their hearts by his blessed Spirit, *Ier.* 31.33. First, that our sins might be the better discouered vnto vs, and that we might see how we had eaten the law out of our hearts. Secondly, that by it we might see what we ought to doe, and finding thereby the euill we would not doe, to be done by vs, *Rom.* 7.15. and that good omitted which we should doe, we might as by a Schoole-master be driuen to Christ, who hath both suffered for our sinnes, and performed the law throughly for vs; which being made ours by imputation, we also may be reputed doers of it, and so be iustified, as before hath beene said, *Gal.* 3.24.

Aug. de spir. et lit. cap. 13. Lege operum dicit Deus, fac quod iubes: lege fidei dicitur Deo, da quod iubes. Ideo enim lex iubet vt admoneat quid faciat fides.

Q. But hath the law no further vse for vs?

A. Hauing brought vs to Christ, it is thenceforth to be the rule of the reconciled man, to walke thereby according to the measure of sanctification, wrought in him by the holy Spirit, *Eph.* 2.10.

Aug. quod lex imperat, fides impetrat.

Aug. Epist. 29. Plenissima claritas est in nomine, & quicquid minus est quam debet ex

Q. Can he then perfectly keepe it in himselfe?

A. No; he cannot so long as corruption dwelleth in him; for the old man will be still marring the best act,

vitio est, ex quo vitio non est iustus, & vitij nomẽ maximè esse solet corruptio. & de lib. arbit. l. 3. c. 14. Ex quo vitio non iustificabitur, &c. Et Confess. l. 9. c. 13. Væ etiam laudabili vitæ hominum si remota misericordia discutias eam, et in Psal. 42. Væ illi si cum illo in iudicium intrauerit Deus. Arnob. in Psal. 135. Væ nobis si quod debeamus exegerit, væ nobis si quid debet reddiderit. Aug. Epist. 105. Cum Deus coronat merita nostra, nihil aliud coronat quàm munera sua. Aug. de prædest. Sanct. c. 10. Non de nostræ voluntatis potestate, sed de sua prædest. promisit. Promisit enim quod ipse facturus fuerat, non quod homines; quia etsi faciunt homines bona quæ pertinent ad colendum Deum, ipse facit vt illi faciant quæ præcepit, non illi faciunt, vt ipse faciat quod promisit. Orig. in Exod. Hom. 5. Better is it for a man seeking perfection to die by the way, then not to goe forth and seeke at all.

which the recouered man ſhall doe, or cauſe to be done, as much as he can; ſo that it cannot be anſwerable to the law in euery reſpect, *Iſa.* 64. 6. *Luke* 17. 10. 1. *Ioh.* 1. 8, 9, 10.

Q. *How can this lame obedience be pleaſing vnto God?*

A. Whatſoeuer in it is ſinne, is couered by Chriſts righteouſneſſe, and pardoned in and for him; for he is our *aduocate* with the Father, and *propitiation for our ſinnes*; ſo that that which is good is accepted of God, becauſe it is done in obedience to him, and the reſt is not layd to our charge, becauſe it is diſcharged in Chriſt, 1. *Ioh.* 2. 2.

Q. *Can it merit any thing with God?*

A. No; for it is very imperfect; and if it ſhould haue his right merit, it might more iuſtly expect puniſhment then reward. For as in a rude eare, that muſicke may paſſe for currant, which a skilfull iudgement will condemne for courſe: ſo, in the ſight of God, there will appeare both errors and defects in all thoſe actions, which in our iudgement were perfectly performed. Let vs but once begin to throw our thoughts freely into euery corner of our conſciences, and we ſhall preſently begin to cry out, *Lord enter not into iudgement with thy ſeruants; for in thy ſight ſhall no man liuing be iuſtified.* Pſal. 143. 2. Rom. 3. 20. and 4. 6. Gal. 2. 16. Some perhaps will ſay, it is vaine to goe about our duties except we can doe them exactly. As if a Scholler were not to write, becauſe he cannot doe it in Print; or for a man to runne, becauſe preſently he cannot gaine the goale. To auoide endeauour becauſe of defaults is for feare of a treſpaſſe to commit a treaſon, and from a pardonable error of humane imperfection to runne into the heauie iudgement of wilfull oppoſition. In doing there may be a ſtaine of ſinne, but in not doing is a double ſinne. Neither will that dip or die of our workes in the blood of Chriſt make our workes meritorious, or free from defect: for howſoeuer the colour, or tincture may be perfect, yet the cloth it ſelfe is ſo ſtained, that it receiues no perfect waſh, or holineſſe in graine, that perfectly anſwers the ſtrictneſſe

of

of Gods iustice. Oh, the perfidious heart of man, that would steale the vertue from the die, and giue it to the cloth! Surely, it is more hard to be stripped of our pride, then of our gold and Iewels; for euen when those, and such like outward ornaments are gone, many times these inward rags swell vp the soule. These are the Scorpions and Snakes (as *Ierome* termed the errors of *Origen*) amongst which poore Papists haue walked, priding themselues in their owne clouts for the supposed die they haue receiued: But *Bellarmine* the inventor of such a shift, puts it off againe, and sayes, *it is safer for a Christian to renounce the merites of his workes, not so much for their incertaintie, as the imperfection of their iustice, and danger of vaine-glory; and to resolue and teach men to repose their whole confidence, in the mercy and bountie of God.*

Bell. de Iust. lib. 5. cap. 7. Propter incertitudinem propriæ iustitiæ & periculum inanis gloriæ, tutissimum est fiduciam totam in sola Dei misericordia et benignitate reponere. Bern. in Psal. qui habitat Serm. 1. Periculosa habitatio illorum qui in meritis suis sperant: periculosa, quia ruinosa.

Q. *How is the Law distributed?*

A. *It is either concerning the worship of God, or loue of our neighbour*, Math. 22. 37, 38, 39, 40.

Q. *What is the worship of God?*

A. *That reuerent respect and loue wherewith we are to imbrace his Maiestie with our whole man*, 1. Sam. 12. 24. Math. 22. 37, 38. The Schoolemen define it to be an immediate act of the will vpon God: but this is the whole rule of Diuinitie, which is nothing else but the ordering of the will, so as it may please God. Now the act of the will is either to beleeue, or obey; and obedience is either immediate, as pietie, or mediate, as charitie. Hence the loue of my neighbour is not an immediate act vpon God, and in this sense, worship is well distinguished from charitie: as hauing no neerer obiect then God. The loue of man is so farre forth a peece of Diuinitie, as it is done in obedience to God, and his law: otherwise it is but an act of humanitie. Furthermore, it appeares, that worship and prayer are not all one, nor that prayer is al the worship of God, though indeede it be an onely part, the Soule therein most immediately conferring with God. For worship, if it be taken for an act of the will is as large as all Diuinitie; if for an imme-

diate act of obedience, as large as the first Table; if for an act of the affections, moouing God with things agreeable to his will, as large as prayer; for the act of the will falling into the affections, and turning them about with earnest intreaties and thankes, is the diuine worship of prayer. In beleeuing, obeying, praying, celebrating of Sacraments, I worship God: but immediate obedience is that which is required in the first Table, when without all other respects, I loue God purely and sincerely: whereas in duties of charitie, I am bound by the law to haue respect vnto my neighbour for Gods sake, and in prayer I respect mine owne wants, and come to God for supply, either in suites, or thankes, &c. *Deut.* 6.5. *Luk.* 10.27.

Q. *How is the Law concerning Gods worship distributed?*

A. *It is either concerning the worshipping of him alone, or the worshipping of him in due manner*; of him alone, or with his alone worship. First, we must haue him for our God, and then giue him his due. And therefore when the Papists say, that the second Commandement forbids not images, but Heathen Idols, counted for Gods, they are deceiued; for it is the first, and not the second Commandement that forbids such Idolatry, *Math.* 4.10. and 15.3.9.

Q. *What is the worship of God alone?*

Ioseph. Antiq. lib 3. cap. 4. Athanas. in Synop. Exod. Orig. in Exod. Hom. 8. All make this a distinct commandement from the second, which in the ordinary Primers and Catechismes of the Church of Rome is wholly left out; their colour is that the Capitall matter is set downe, to the which the rest is to be referred, &c. So that they doe not onely circumcise but wholly pare away the second commandement. The distinction is manifest in the former testimonies, as also in the things themselues. The first condemning false gods, the other false worship. *Philo Iud. de Decalog. leges sunt & capita legum particularium.* The ten commandements are Lawes and heads; therefore as the second third and fourth are heads for the manner, so is the first for the matter.

A. *I.* It is the first Commandement, *Thou shalt haue no other Gods before me, or in my eyes*, Exod. 20. 3. This is a pure Commandement, and brings the soule to a most simple worship of one, that it may not be distracted with many.

Q. *What is here commanded?*

A. That

A. That God is to be worshipped, and God alone, and that truely, and totally. *Truely*, that there be no halting, *wholly*, that there be no haluing. And all this must be done as in his eyes. ὀφθαλμοδουλεία, eye-seruice is a fault with men: but let vs but serue God whiles he sees vs, and it is enough. He must haue all, or hee will haue nothing; the Diuell will be glad of any corner, for hee knowes full well, that if he haue any part, God himselfe will haue none. *Salomons* Curtizan talkes of diuiding, and many are content to share themselues betwixt God & the world, Mammon, and the Mediator. But the true Christian will cry out, No, let God take all. I may well say of my heart (as *Lot* of *Zoar*) *is it not a little one?* Alas, it is euen too little for God; I need not thinke of taking in an Inmate, it is happinesse enough, if God will vouchsafe to take vp all the roomes for himselfe, and enlarge them for his owne entertainment. I know the bed, and the throne can abide no riualls, and seeing God calls for the heart as his throne, and the soule as his bed, let him rest there, and neuer bee disquieted with any partner, 1. *Sam.* 12.24.

Q. What is forbidden?

A. All *not worshipping* of God, as likewise *worshipping* of other Gods, or *preferring* any other thing before him, as our selues, riches, bellies, &c. *Exod.* 20 3. *Rom.* 16.18. *Phil.* 3.9.

Q. What are the lawes concerning the manner of worship?

A. *They either set forth the right worship of God, or the right handling of it.* It is not enough to worship God, and that with his alone worship, but we are to be carefull of the reuerent vsage of it, as also the diligent practise of it, especially on his owne solemne day, *Ioh.* 4.24.

Q. What is the law concerning his right worship?

A. It is the second Commandement, *Thou shalt not make to thy selfe any grauen image, &c.* Exod. 20.4, 5, 6.

Q. What is commanded?

A. That God is to bee worshipped with his owne worship,

worship, *Deut.* 5.12.16. *Moses* in repeating the law, bids the people keepe it as God hath commanded, *Deut.* 6.25. *It shall be your righteousnes to obserue and do, as the Lord hath commanded.* Our practise, and Gods precept must goe together, and his will, not ours, must be done.

Q. What is forbidden?

A. All will-worship, deuised by man. Religion is not humane policy, but Gods diuinity: yet in circumstances which are rather the ornaments then the elements of worship, of the bye, then the substance, the Church is to bee heard; for nothing is left in the power of the Church, but things indifferent: That which is commanded, or forbidden, is to stand against all rules of men, and *God must rather be obeyed then man*, Act. 5.29. Notwithstanding, this is the folly of many, that in things indifferent, will haue a speciall Text to allow and warrant euery particular. It is enough for the Church, or Magistrate, to command in these vpon the generall warrant of the word: they that oppose must bring the particular inhibition from heauen, or else they neyther obey God, nor man. If they take from the Magistrate power in things indifferent, they leaue him none at all; for, in all the rest, hee is as well bound as any other man. And here some questions may be moued; first, whether of things indifferent, any image may bee made of Religion? It is plaine, of God we are to make none, for he is onely to be taught by his owne voyce, and not by any image, *Deut* 4.12. To teach his nature and maiesty by images, is to turne his truth into a lie, *Rom.* 1.25. But of religion it selfe, there may be images and similitudes; for, man hath two senses that are aboue al the rest, apt to teach or receiue instruction for the minde, the eye and the eare: And Almighty God hath prouided, that wee might learne by both: hence his word for the eare in speaking, and the eye in reading: hence in the old law his seruice was full of visible sacrifices, and many other images of holy things. And now the worship beeing more abstracted from sense, wee haue Sacraments, which are images and similitudes of holy

Cyril. cont. Iulian l. 1. Incorporeum corpore significare impossibile, &c. Minut. Fœlix in octa. apud Arnob. Xenophon Socraticus formam Dei negat videri posse, & ideo queri non oportere. Aristo Chius comprehendi omni-

holy things. But all the question is, what man may doe in these things? for the precept is, *Thou shalt not make. &c.* I answer; Images of Religion, are either in the substance of it, or the circumstances: In the first, man hath no power; for the whole essence of Diuinity, must haue God for the sole Author. In the second, man hath power for time,

no non posse: vterque maiestatem Dei intelligendi desperatione senserunt. Clem. Alexand. in protrept. Antisthenes dicit Deum nulli esse similem: quare nemo eum potest discere ex imagine, ibid. qui cuncta cernit ipse, sed non cernitur, &c. Orig. cont. Cels. lib. 3. communis sensus cogitare nos iubet non delectari Deum hoc honore imaginum quæ effigiem eius aut significationem repræsentent aliquam, &c. etiam lib. 4. Amb. in 1. ad Coloss. quod inuisibile est, pingi non potest, & Deus, qui ab his omnibus alienus est, quomodo potest habere imaginem visibilem? Concil. Eliberin. Can. 36. placuit in ecclesijs picturas esse non debere, ne id quod colitur, aut adoratur in parietibus depingatur. Epiphan. epist. ad Joh. Patriar. Ierusal. Cutting in pieces a picture hanging in the doore of an Oratory, said, it was against the authority of the Scriptures, *quod in ecclesia penderet imago hominis. Orig. lib. 8. cont. Celsum*, obiecting that Christians cared not for altars and images, maketh this answer, that Christians had images, *non per impuros opifices fabricata, sed per Dei verbum in nobis formata*, The blind and lame shal not enter into the Tẽple: Idols (say our Doway men) hauing eyes and cannot see, feete, and cannot goe, shall not enter into the Church of Christ. If no images or Idols, much lesse of the Trinity who are no wayes to be expressed by corporall representations. *Athanas. orat. contr. Gregal. Sabellij stulti & vecordes qui Deum corporalibus rebus assimulent. Damasc. lib. 4. de fid. c. 17.* All these testimonies and many more serue for the iust condemnation of the Church of Rome that picture God the Father like an old man holding the world in his hand, because *Daniel* saw him as one ancient in dayes: but S. *Ambr.* saith, *In Coloss. 1. pag. 15.* the Father neuer appeared to any, and of visible appearances (he saith) *Non pater intelligitur, sed filius.* But Dan. 7. 13. seemes to apply it from the sonne to the Father: answer: That coming of the son of man before the ancient of dayes, may well signifie the exaltation of him that put on the forme of a seruant, &c. *Espenc. comment. in 2. Tim. pag. 137.* saith of *Nicephorus*, for calling Saint *Luke* a painter, and the first maker of the image of Christ: *In historia si non mendax, certe valde audax. Abulensis in 4. Deut. 4. 5. Durandus in 3. dist. 4. Qu: 2. Peresius de trad. par. 1. in tract de imagini.* being all Papists, hold that the image of God ought not to be made, and that it is rather tollerated, then allowed in the Church. It is better as *Ephrem. Serm. de virginitat.* Wilt thou be the Temple of God? *fac habeas imaginem illius in corde, Dei imagines dico, non colorum varietatẽ in ligno* Againe as the making of an image of the creatour is vnlawfull, so hath it beene alwaies thought perilous and dangerous to haue the images of creatures placed in the Church, as may appeare plentifully by our booke of Homilies. *Tom. 2.* title of the perill of Idolatry. *Difficile est* (saith the Orator) *animum a consuetudine oculorum abducere. Aug in Psal. 113. part. 3. Quis adorat vel erat instans simulachrum, qui non sic afficitur, vt ab eo se exaudiri putet, ac ab eo sibi præstari, quod desiderat, speret?* Our conclusion is, That all images of God are vnlawfull to be made, all religious images of the creatures dangerous to bee placed in the Church; but either publikely or priuately to bee worshipped, most abhominable.

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place, and *person*, and some outward rites and ceremonies of morall and historicall signification; for such ceremonies and circumstances as are of no signification, are most idle and absurd in Gods worship. The history of the Bible in pictures of *Kings*, *Priests*, and *Prophets*, of *Altars*, *Beasts*, *Cherubins*, *Arks*, *Mercie-seat*, *Temple*, *&c.* are not vnlawfull: yet wee are to vnderstand, that these things serue onely for our intellectuall part, and that God is not to be worshipped in, or at any of these things, or the like. The Iewes were commanded to worship God in the images of things to come, and the thing beeing come, wee are not to worship in them, but learne from them. They may be to vs of historicall vse, but not of morall; for they are ceased, as appendices, or additions to the morall law; and therefore are left vs for instruction, not for adoration. Yet still it remaines, whether the Church haue any power to set vp religious rites of morall signification, and such as ought to carry with them not onely our vnderstandings, but our wils and affections vnto the performance of some morall duties? I answer; if morall bee taken for the rule, the Church may prescribe no such duties, they rest then onely vpon the morall law of God: but if morall be taken for manners, then it cannot bee denied, but the Church hath power to to order the outward man in good behauiour, and morally to teach him by humane rites and ceremonies, yea, euen such as should outwardly helpe the inward man; for morall decency and order, ought to tend to edification. Now that the Church hath power in this generall sense, to make some religious performances, enact ceremonies tending to edification, I shew by this example, *Iosh* 22. The Altar of testimony was not ciuill, but religious, as may appeare by vers. 24,25,26,27, 28,29.34. It was not to distinguish their borders, but to testifie that they were Gods people, and had all one God, and that this Altar should put them and their posterity in mind, to sacrifice vpon Gods Altar, whersoeuer it should be set, &c. Yet this Altar of morall signification, was subordinate

ordinate to Gods Altar, and an help to the people to bring them to worship God as hee had commaunded. And so must the Church doe nothing in things indifferent, but as they helpe forward the substance and truth of Gods worship. And in this sense, the Crosse in Baptisme, a transient signe of Christ crucified, made in remembrance of the crosse, whereon he was crucified, cannot be denied, but to bee in this sence an image of Religion, and of morall signification: which if it should come in to thrust out Gods image, I meane, water, we had as iust cause to be offended with it, as the Children of *Israel* at the two Tribes and an halfe for the new Altar: but when they expounded it to be in token, not in taking away of Gods Altar, they were not onely pacified, but praysed God for his goodnesse therein: So the Crosse in Baptisme, though it come neere a signe in Baptisme, & may at the first blush make some to feare with *Israel* the *reuenge of the iniquity of Peor*: yet seeing how our Church hath expounded it, that it comes not in to confront the water of Baptisme, or to coniure it with Papists, or to be any part of the Sacrament, (for hee that may appoynt a Sacramentall signe, must bee able to giue the Sacramentall grace, and so the Church should blaspheme, making her selfe a God, who onely can giue that grace, that in the Sacrament is sealed.) It is therefore by the doctrine of our Church, no signe sealing grace: but as that Altar, *Iosh.* 22. 27. was a witnes betwixt party and party; so this betwixt the Childe and the Congregation; for the Minister baptizing in the name of the Trinity, sayes *I baptize*: but in that action the phrase is altered; and hee sayes in the name of the Congregation, *wee receiue:* shewing that as God by Baptisme admits the Childe into fellowship with himselfe, so they the Infant into the same communion of the Crosse of Christ with themselues, that is, they gladly testifie, that they are not ashamed of any ignominies, or reproaches for their Sauiours sake. And I would to God, that so Christian an exposition could stay our brethren for going vp against vs in Battell. A second

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Queſtion may be, Whether Chriſt as man may be pictured? Againſt which may be ſaid, that the ſubiect that is to be adored, is not to be painted; and ſo we cannot haue an image of Chriſt (as he is to be adored.) But if wee in hiſtoricall and viſible repreſentation abſtract Chriſts manhood from his Godhead, or worſhip from either of them both, I ſhal not oppoſe the keeping of an image of Chriſt, as of the greateſt Benefactour that euer came into the world: The making of an image of God is morally a ſin, I meane, in the very nature of the thing it ſelfe, and admits no diſpenſation: nay, God himſelfe, though he tooke liberty in his worſhip to expreſſe it by images; yet neuer did he goe about to paint out himſelfe in any ſimilitude, *Deu.* 4. 12. *Ye heard a voyce of words, but ſaw no ſimilitude, onely ye heard a voyce*; this is the way to ſhew his nature, which no other image can doe. And therefore I may conclude, that Chriſt as he is to be adored, ſo he is not to be painted. The third queſtion is, whether things indifferent, abuſed, may againe bee vſed in the worſhip of God, eſpecially, if their firſt inſtitution haue beene ſuperſtitious? I anſwer, they may, *Iudg.* 6. 25, 26. *Baals bullocke with Baals wood* is ſacrificed to God by *Gideon*. His Altar is throwne downe, firſt will God haue him cutte the very throat of Idolatry, and when once Gods deteſtation, and their danger is ceaſed, then may the good creatures of God, prophaned to Idolatry, be imployed to the holy ſeruice of their maker. *Ioh.* 2. 6. The ſixe water pots were ſuperſtitiouſly abuſed, for priuate purification, wheras God had onely enioyned it for the Temple: yet our Sauiour vſed both the pots and water, for the holy working of a miracle, &c. Yet this rule muſt euer bee obſerued, that things indifferent when they become rather ſcandalous & offenſiue, then any way profitable, are to be forborne. The Iewiſh Ceremonies were retained in the Church of God as things indifferent after the diſſolution of their neceſſary vſe. But when they became hurtfull & offenſiue to Gods Church, they were reiected by the Apoſtles. Mee thinkes

thinkes these foure propositions should quiet any mans conscience in this subiect, which hath in all times caused such trouble to Gods Church. First, that the Church of God hath power to retaine things indifferent. Secondly, that the same Church (as it ought) hath power to remoue them when they prooue vnfruitfull, scandalous and offensiue. Thirdly, that this power is to be exercised by our gouernours, and not by priuate men. Fourthly, that priuate men sinne not in the retaining of them, they cannot be taxed, or touched with that which is none of theirs, for God requires reformation of none, but such as haue receiued iniunctions from him; and God expecteth obedience of his people in things not euill, as long as they bee enioyned and recommended to our performance.

Aug. de verb. dom. Ser. 6. vbi nobis non est data potestas, non facimus; vbi data est non prætermittimus, ibid. Prius agimus vt idola in eorum cordibus confringamus.

Q. What is the Law concerning the right vsage of Gods worship?

A. It either hath respect to *reuerence* in doing it, or *diligence* in learning it. As wee are to auoyde all contempt of the glorious name of God: so are wee to neglect no time to learne his will. Wee are to worship him with all reuerence, especially vpon his owne solemne day. To whom is the account of our dayes, eyther more due, or better knowne, then to God? All the dayes are his, who gaue time a beginning, and continuance; yet some he hath made ours, not to command, but to vse. In none may wee forget him: in some wee must forget all besides him, *Isa.* 56. 2. 4. 6. and 58. 13.

Q. What is the precept concerning the reuerent worship of God?

A. The third Commandement, *Exod.* 20. 7. *Thou shalt not take the name of the Lord thy God in vaine, &c.* By name we are to vnderstand any thing by which Almightie God is made knowne vnto vs, as his nature, attributes, word, and wonderous works.

Q. What is here commanded?

A. All reuerence possible to be shewed in the worship of

of God, or in speaking of God and his holinesse, *Isa.* 48. 11. *Ier.* 4. 2,

Q. *What is here forbidden?*

A. All kind of prophaneneſſe, and light esteeme of God and goodneſſe, *Hoſ.* 4. 2. The *Iewes* haue a conceit, that the sinne of that *Israelite* which was stoned for blasphemy, was onely this, that he named that ineffable name of foure letters, *Iehovah*. Shall their feare keepe them from once mentioning the dreadfull name of God, and shall not our feare keepe vs from abusing it? Durst wee so boldly sinne God in the face, if we feared him? Surely, if any feare of him stood before our eyes, wee durst not dally with his name, or at our pleasure teare him in pieces. Wee must needs despise his person, whose name we contemne.

Q. *What is the Law of our diligent learning to worship God?*

A. The fourth Commandement, *Exod.* 20. 8, 9, 10, 11. Remember the Sabboth day to keepe it holy.

Q. *What is here commanded?*

A. The setting apart of the seuenth day to the seruice of God by inuocation in publike prayer with reuerent deuotion, as likewise all diligence in learning to know his will. He that wil needs be his own Scholler, hath commonly a foole to his Master. It is dangerous medling with the things of God according to our own appointments. How perplext, and in how manifolde mindes are men, as those that are encountred with diuerse wayes, and know not which to take, in this point of the Sabboth? It shall be well, if some change not their master, as they seeme to haue changed their liuery in their seruice on this day. True it is that the substance of the Sabboth consisteth not in houres, but in holinesse; not in a naturall day, but the sanctification of it; and therefore the alteration of the time from the last day of the weeke to the first, is no mutation, or change in the essence of the fourth Commandement, but onely in the accident of it. Time, as other naturall things,

things, is separate and set apart for holy vse. All time is Gods by creation, and waites vpon the creature, and his actions: but the seuenth part of time is to be his by the holy obseruation of it. And heere a iourney to *Damascus* were happily vnder-taken, to meete with some good *Ananias*, that might cause to fall those *scales* of ignorance, wherewith we are blinded in fallacy of *composition* and *diuision*; thinking the Sabboth or set solemnity of Gods worship to be abrogated, because the time is changed from a seuenth day to a first day. I see no greater change in this, then if the Sacrament should be celebrated with one kind of water, or bread, and not with another. For naturall things in both are eleuated aboue themselues to supernaturall ends. A set time therefore is as morall in the fourth Commandement, as bread, wine, or water euangelicall in the Sacraments. First, the *distribution* of time proues the seuenth part consecrated to God, *Exod.* 20.9. And let him take heede that sacrilegiously steales it from God. I am resolued (like Surgeans and Physitians) rather to force a bitter pill, or smarting salue, then suffer a patient to perish. With what face canst thou say (O wretched Soule) not *sixe dayes* wil I labour, but also spend the time in play & please my selfe vpon the *seuenth*? Secondly, the order and succession of parts, will prooue, either the first or seuenth part of time to be Gods. The whole is seuen, & of these God must haue a part, and if it be neither the first nor the last, it will be in two weeks; for either from the first to the last is a seuenth day, or from the last to the first: and therfore as the *Logicke* in the distribution, so the *Arithmetick* in the number, proues Gods vncontroulable wisedome in the remooual of the Sabboth from the last member to the first. Some call (or rather miscal) the Sabboth, the eight day; for eight is no part of seuen: only in succession of time the next day after the seuenth is the eight, but this is not considerable in the precept: which commands one of seuen, and not one of eight. Thirdly, the end of this separation is holines, and rest from our daily labours of our ordinary vocations.

That a part of our time ſhould ſolemnly be employed for the ſanctification of the whole, is as reaſonable as the authour, who doth all things in waight and meaſure. Againe, by holineſſe we are to enter into our perpetuall reſt; and therefore it is requiſite, that a part of time ſhould bee a Sabboth here, becauſe we looke for an euerlaſting Sabboth hereafter, and that all our time ſhall be turned into an holy reſt, from ſinne and ſorrow. *Heb.* 4.11. As God the Father reſted after his workes of creation, and commanded the creature to imitate him therein: ſo God the Sonne after his worke of Redemption, finiſhed in his humiliation, reſted in heauen. And *Dauid* tells vs, *Pſalm.* 118.24. that euen Chriſt being refuſed in his humiliation, and made the head ſtone of the corner in his exaltation, brought to paſſe a marueilous worke in our eies, and thereupon concludes, *This is the day which the Lord hath made: we will reioyce and be glad in it.* This day of Chriſts reſurrection excells all other, and ſo is iuſtly our Sabboth, and kept by vs as a pledge of our reſurrection, & entrance into glory. Fourthly, of all the moralls, this hath the *memento*, men naturally being moſt oppoſite vnto it. Oft times that which wee know not through our ſloth, the ſame by teares is made knowne vnto vs. And an afflicted mind certainly findeth out a faul committed; and the guilt which ſhe remembreth not in ſecurity, ſhe clearely perceiueth being troubled. He that finds and feeles his own dulnes on this day, will iudge the breach greater then of a ceremony. Laſtly, holineſſe is the ſubſtance of the precept; & that is as morall in the ſolemne worſhip of God, as the worſhipping him with reuerence.

Q. *What is here forbidden?*

A. The employment of the day to any other vſe, to the hinderance of piety and holy exerciſes. Piety is no Ceremony, and in that we are as ſtrictly bound to the obſeruation of it as euer were the *Iewes*, wherin we do not Iudaize, but moralize in true holineſſe, *Iſa.* 58.13.

Q. *What is the law concerning the loue of our neighbour?*

A. That

A. *That we doe to them, as we would they should doe to vs,* Mark. 12.32. Math. 7.12. The loue of man begins at our selues, and as we in loue are ready to doe all good to our selues, and preuent all hurt: so must wee from the same fountaine, be in readinesse to helpe our neighbour: how ill doth any man deserue to haue an Ocean of mercy powred on him, that will not let one drop of it fall vpon his brother, &c?

Q. Where is this commanded?

A. As the former in the first table; so this in the second, and our loue of man, is the declaration of our loue of God, 1. *Ioh.* 4.20. *He that loueth not his brother, whom hee hath seene, how can he loue God whom he neuer saw?* The Diuell, when he cannot bring a man, who hath knowne God, to confront and despise him directly, hee entreth him with this politick traine; first, makes him bold to trample downe his image, and then at length brings him to despise God.

Q. How doth the second table concerne our neighbour?

A. It consists either in the *obseruation* of due order, or *preseruation* of him and his. Honor is the first fruit of loue, and then preseruation of the life and good things of him whom wee honour. If wee must loue our neighbours as our selues, then must we keepe the same order with them, that wee would haue kept with our selues. It is bred in the corrupt nature of man, either to wish there were no authority, or none aboue himselfe.

Q. What is the law concerning due respect?

A. The fift, or the first Commandement of the second Table. *Exod.* 20. 12. *Honour thy father and mother, &c.* Where wee are commanded, all due respect to our superiours, inferiours, equalls, in what condition soeuer; and forbidden all neglect of duty in this kinde, *Leu.* 19. 3. *Colos.* 3.20. *Luk.* 2. 51. *Ephes.* 6.5. 1. *Pet.* 2.18. 1. *Tim.* 6.1. *Rom.* 15.1,

Q. What is the law of preseruation?

A. It is either in the *preseruation of life, or the good things*

thereof. If wee giue to all due honour, wee will haue reſpect to life aboue all other things, neither will we be negligent of thoſe things wherewith God himſelfe hath honoured the liues of men.

Q. What is the law concerning life?

A. The ſixt Commandement, *Exod.* 20. 13. *Thou ſhalt not kill.* Where is commanded, whatſoeuer may conduce to the preſeruation of life, and forbidden whatſoeuer may preiudice the ſame vnlawfully, *Deut.* 24. 14. *Epheſ.* 4. 32. 1. *Ioh.* 3. 5. And here appeares the vertue of fortitude.

Q. What are the good things of life?

A. They either concerne the *body*, or the *goods* and *good name* of man, or the whole man; for the laſt Commandement teacheth vs to doe our duty in all moſt freely, without either ſtop or ſtay: If concupiſcence make any reſiſtance, we faile in the worke of our loue.

Q. What is the law concerning chaſtity?

A. The ſeuenth Commandement, or the third of the ſecond Table. *Exod.* 20. 14. *Thou ſhalt not commit adultery.* Where chaſtity, in thought, word, and deede is commanded; and all kind of vncleanneſſe whatſoeuer forbidden. *Prou.* 6. 13. *Ier.* 5. 8. *Math.* 7. 27. 1. *Cor.* 6. 9. *Gal.* 5. 19. 2. *Pet.* 2. 14. And here appeares the vertue of Temperance.

Q. What is the law of riches?

A. The eight Commandement. 20. 15. *Thou ſhalt not ſteale:* where all vprightneſſe in dealing is commanded; and all corrupt & falſe traffique and trading, or any other deceitfull courſe forbidden, *Prou.* 20. 14. *Mich.* 2. 2. *Zech.* 5. 4. *Ioſh.* 7. 21. 1. *Theſ.* 4. 6. *Epheſ.* 4. 28. 2. *Pet.* 2 14. And here appeares the vertue of iuſtice & common equity; for we are to hold, that what men hold not in the conſiſtory of God, they may and muſt hold in the common-pleas of men. The childe of God in regard of *dominium gratificum*, may be ſayd to haue all things, when he poſſeſſeth nothing; heire of the world, when hee is poorer then *Iob.* Yet may hee not by this his ſpirituall right, take the goods

goods which the worst in the world ownes by a ciuill and humane right.

Q. What is the law of fame in preseruing the good name of our brother?

A. The ninth Commandement, *Exod.* 20. 16. *Thou shalt not beare false witnesse against thy neighbour*: where we are commanded, that wee circumspectly, and in due time giue our testimony for the truth; and are forbidden all speeches that may harme the truth, by lying against it. And here is commanded the vertue of prudence. Fortitude preserues life, temperance chastity, iustice our goods, and prudence our good name: so that in these foure Commandements, are contained the foure cardinall vertues. 1. *Sam.* 23. 19. *Prou.* 17. 15. and 29. 11. *Leu.* 19. 17. *Isa.* 5. 20. *Rom.* 1. 29. *Iam.* 3. 17. *Reu* 22. 15.

Q. What is the law of the whole man in regard of desire and appetite?

A. The tenth Commandement, *Exod.* 20. 17. *Thou shalt not couet, &c.* There is a naturall appetite of meate and drinke, and likewise a reasonable desire of things good or bad. Here then we are commanded to loue our neighbour without all resistnace of concupiscence; for if concupiscence resist neuer so little the pure loue of man, wee sinne. Here any language, or looke of lust is a sin. Carnall suggestiō, delectation without consent are here condemned. The Diuels iniection of a temptation, if we resist not, is a kind of this euill concupiscence. Originall sinne is forbidden in euery Commandement, and here the not resisting of the least stirring, or motion of it. That is the fire that is euer burning within vs, and heere the not quenching of the

Casar. dialog. 3. apud Nazian. Peccatum mihi videtur omnis aduersus virtutem resistendi conatus & repugnantia. Aug. de verb. Apost. Serm 5. Non sic intelligamus quod dixit, Non quod volo, &c. tanquam velit esse castus, & esset adulter, aut velit esse misericors, & esset crudelis, aut velit esse pius, & esset impius; sed volo non concupiscere, & concupisco. & de perfect. iustit. Rat. 15. Peccatum est cum non est charitas, quæ esse debet, vel minor est quam esse debet, sive hoc voluntate vitari possit, sive non possit. Epiphan. Har. 64. Ambros. de fuga sæculi lib. 1. cap. 1. Malæ cogitationes obrepunt non volentibus nobis. Cyril. in Ioan l. 4 c. 51. feruens cupiditas ante peccandi actum insidet, vt hoc ænigmate perdiscamus, nullo nos pacto mundos vnquam futuros esse, nisi omnem turpem ex animo cupiditatem eiiciamus. Aug. con. Iulian l. 4. c. 2. Desiderij mali malum est, etiamsi ei non consentiatur.

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flames is iudged of God. Here the thoughts of the head, luſts of the heart, deeds of the hand, are all reprooued, if they turne neuer ſo little from the line of the law. And this is that precept that preſſeth moſt the heart & conſcience, and lets vs ſee how farre wee are from our created perfection; for *Adam* in his innocency was made able to performe obedience without all inward or outward reſiſtance: but wee his ſonnes finde reſiſtance inwardly, in regard of our will and affections; outwardly, in regard of the temper of our bodies, temptations of Satan, lewd company, idleneſſe, &c. Furthermore, beſide all this wee are commanded by this precept to be content with our owne eſtate, and reioyce at the proſperity of others, and forbidden all grudging and repining at their good and wel-fare. *Heb.* 13.5. *Phil.* 4.11. 1. *Tim.* 6.6, *Iam.* 5.9. Too many thinke, there is no ſuch law that requires a man to bee ſo ſtrait laced, as not to dare to looke awry. *Phariſees* fume and chafe, and aske, what needs all this adoe, as if it were not enough to keepe the law in their hands, but their very thoughts muſt be bound vp with it. The couetous man thinkes it no matter to bee greazed in his fiſt with a bribe, to remit but a little of the rigour of a good conſcience. Well, here is a rule that layes things hard to our charge, that if wee reſiſt not the very firſt motions to ſinne, wee make our ſelues guilty before God, and lyable to his iuſt wrath.

CHAP.

CHAP. II.

Of holy and heauenly Prayer.

Question.

HItherto *of obedience to the Law, what is Prayer?*

A. *It is an affectionate moning of God, for things agreeable to his will.* Rom. 8. 27. and 10. 14. Iam. 1. 5, 6. and 4 3. 1. Ioh. 2. 1. and 5. 14.

Q. How ought it to be performed?

A. With all comely gesture, in respect of that mightie Maiesty whom wee mooue, and our owne baseneſſe who doe mooue, and that with ardent affection, according to the nature of the thing we mooue for. *Hos.* 14. 2. *Gen.* 18. 27.

Q. How is Prayer distinguished?

A. It is either *mentall*, or *vocall*; for the Lord vnderstands the language of the heart, as well as of the tongue, *Rom.* 8, 27. *Math.* 6. 8.

Q. What is mentall Prayer?

A. It is a moouing of God without a voyce, with the inward affections of the heart and soule. *Exod.* 14. 15. *Moses* cryed to God when hee spake neuer a word, and hereupon our sighes, sobbes, and groanes are good prayers, *Rom.* 8. 26. Nay, it is fit that the heart should pray a long time before the mouth: full vessels doe not presently runne at the first piercing, neither doth the flesh that is deepely wounded, bleed presently: the heart that is truely

As faith is the roote of obedience to the Law: so of sound prayer vnto God. *Auguſt. de verb. Dom. Serm.* 36. *Oſtendit fidem fontem eſſe orationis, nec poſſe ire riuum vbi caput aquæ ſiccatur. & ibid. Fides fudit orationẽ, fusa oratio impetrat fidei firmitatem.* Also it must be serious in the spirit. *Chryſ. in Mat. Hom.* 25. As a man seekes a thing which he hath lost in his house, forgetting all other things: so must we seeke God, &c. *Aug. Magni certè ingenij eſt ſevocare mentem a ſenſibus, & cogitationem a conſuetudine abducere.* If it be faint and not feruent, it neuer knocks at heauen gates. *Aug. Oratio iuſti clavis eſt cœli, aſcendit precatio, & deſcendit Dei miſeratio.*

touched with ſin and miſery, is not able vpon the ſudden to vent it ſelfe; for, as great throngs of people, preaſsing out at ſome narrow paſſage, ſticke faſt, and cannot go forward but very ſlowly: ſo the abundance of matter in the heart, wanting words, is ſtreighted in comming forth, and often a broken heart, diſchargeth it ſelfe in broken prayers. And yet the harmony of ſuch prayers is moſt ſweete and pleaſant to God; nay, ſometimes contraries, as the interlacing of diſcords, graceth this muſicke.

Q. What is vocall Prayer?

A. When according to the nature of the thing we moue for, wee labour to expreſſe our ſelues in words, that the tongue may bee the true interpreter of our prayers, and that the breath in which they are vttered, *like pillars of ſmoke perfumed with Myrrh & Incenſe, & with all the chiefe ſpices, Cant.* 3.6. may come vp before God, as the prayers and almes of *Cornelius*, Act. 10.4. Otherwiſe our words will be but like the *Ægyptian fleſh pots*, reeking out the hot vapours of the ſtrong ſmelling Onyons & Garlike of our owne corruptions. If our prayers bee not mentall before they be vocall, they ſpeede not: *Ezechias* 2. King. 19.4. bids *Iſaiah* lift vp his prayer to God, that is, pray hartily. Luſty beggers that flouriſh in their Rhetorike, moue ſmall compaſsion in the paſſenger; if they were hunger-bitten, their hearts would teach them another dialect. The guilty thief pleading for his life, goes not about to entertaine the Iudges eares with quaint phraſes, and fine words, but hee ſtudies to ſhew the paſsion and affection of his heart. Car-

Aug. Deuotio noſtra voce excitatur propria non peregrina. idem in Pſal. 99. quid opus eſt iubilare, & non intelligere iubilationem, vt vox noſtra ſola iubilet, & cor non iubilet? ſonus enim cordis intellectus eſt. Idem in Pſal. 18. expoſit. Quid hoc ſit quod precati ſumus, intelligere debemus, vt humana

ratione, non quaſi avium voce cantemus, Nam vt Meruli & Pſittaci, & corvi & pica, & huiuſmodi volucres, ſæpe ab hominibus doceniur ſonare, quod neſciunt: ſcienter autem cantare natura hominis diuina voluntate conceſſum eſt. idem etiam de doctrin. chriſtian. l. 4. c. 16. Chryſ. de orat. Dom. &c. Lyra in 1. Cor. 14. Si populus intelligit orationem Sacerdotis, melius reducitur ad Deum, & devotius reſpondet, Amen. 1. Cor. 14.2. οὐδεὶς ἀκούει *nemo audit, quia non intelligit audit ſonum, ſed non percipit ſenſum. 1. Cor. 14.9.* εἰς ἀέρα λαλοῦντες. Not words but winde. The Romane ſeruice is more gliſtering then glorious. *Aug. de doct. chriſtian. l. 4. cap. 11. Quid prodeſt clavis aurea, ſi aperire quod volumus non poteſt? aut quid obeſt lignea, ſi hoc poteſt? quando nihil quærimus niſi patere, quod clauſum erat,*

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nall eloquence shewes more the disguise of the fancy, then the dolefull habite of true penitence, nor can the pompe of affected phrases beseeme the humbled and flagrant zeale of serious prayer. Too many sauour in their words more like the golden sockets of the holy lights, blazing in speculations, then the bowles of the Altar full of the liquor of heauenly deuotion. Such haue more words then matter in their prayers: but humbled suters haue more matter then words, and euer desire to fit their words according to their matter. This makes the heart like the pots in *Zech.* 14.20. send vp sweet fumes of contrition, righteousnesse, thankesgiuing, into the nostrils of God, that he may smell a sauour of rest from vs; we a sauour of peace and life from him. That which was said of *Maries* Spicknard, wherewith shee annointed Christ, that *the Whole House was filled With the sauour of the oyntment*, Ioh. 12. 3. The same may be said of these pleasant perfumes of our religious prayers, that they are fragrant to God and men: and the reason is, because Christ by a liuely faith, lyes as a bundle of *Myrrh* between the breasts of euery Christian, and that he himself in regard of the graces of Gods Spirit is as an Orchard, *Cant.* 4. 13. of Pomegranates, with pleasant fruits, as Cypres, Spicknard, Saffron, &c. and all the chiefe Spices of the Merchant. And in this sense, the voyce of the Church is most sweete in prayer, *Cant.* 2.14. On the contrary, if our hearts be like *Ezechiels* bloudy pots. *Ezek.* 24. 6. that *boile With the scum and rust of lust*, reuenge, ambition, wanton pampering of the flesh in painted faces, prodigall garishnesse, monstrous disguisednesse, &c. bringing in all excesse in our respects to our selues, and content with all defects in our respects to God, we may well say, *Death is in such a pot*, and that the sacrifice thereof is more noysome to God then any caryon. Oh, then let not this potte of the heart that should boyle these sweete sacrifices of prayer, either bee dry for want of the liquor of grace, or grow rusty for want of daily vse, but let them be full of liquor and meat; so the flesh-pots of these sacrifices, *erunt sicut aromata*, shall be as perfumes

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perfumes in the bowles of incenſe, *Zech.* 14. 20. Perhaps ſome are very ſhort in prayer for want of matter and affection: but this will make vs ſhort and pithy for the abundance of matter and affection. Prayer conſiſts not more in *fragore quàm feruore*, in contention of voyce, then in intention of heart.

Aug. ad Probam. Records of Chriſtians in Ægypt, *habent preces crebras et breues, tanquam eiaculationes animorum, idque inquit, ne intentio illa emolleſcat. Oratio multa eſſe debet, loquutio Pauca, lachrymis potius quam verbis agendum ſit, & fletu magis quam affatu: verba etiam non in alium vſum adhiberi quam vt vel nos ipſos vel alios excitemus. Ambr. in Pſal.* 119. *Non vocis magnitudine, ſed cordis magnanimitate clamandum eſt; non ſono corporis, ſed cogitationum ſublimitate, et concentu virtutum.* At the red Sea, *clamabat populus & non audiebatur: tacebat Moſes & audiebatur. Iniuſti anima Deo mortua eſt, nihil in illa ſublime, nihil Magnificum eſt. Pſal.* 119. 145. *Non ſolum ergo clamandum eſt; ſed & toto corde clamandum.* The earneſtneſſe of the tongue, *ſine animi propenſione, ludibrium quoddam, quo Deus non honore, ſed contumelia afficitur.*

Q. *How is vocall prayer diſtinguiſhed?*

A. It is either in *proſe*, or *meeter*, ſung, or ſaid: And hereupon it followes, that the Liturgie of the Church may be not onely in ſet forme of prayers, but alſo in dimenſion of words, for *meeter* is the meaſure of words and ſyllables. Let therefore the doting and dizie headed Brownists, either confeſſe *Pſalmes*, *Hymnes*, and *ſpirituall ſongs*, to be no parts of diuine worſhip, or elſe that prayer may be in a ſet forme: but they can on the ſudden both ſing and ſay; yet in their dotage they haue taken paines to bring *Dauids* Pſalmes into an Engliſh meeter, and vſe them when they meete; notwithſtanding, they reiect their owne practiſe, and will not pray in any ſet forme of words, as if ſinging as well as ſaying, were not praying. *Col.* 3. 16. *Epheſ.* 5. 19. But our caſe is neuer the worſe, for that the Lords prayer beares part with vs in this baffling of theirs.

Q. *How muſt all theſe be done?*

A. Seriouſly in the Spirit. *Rom.* 8. 26. *Coloſ.* 3. 16. It muſt be done *with grace in our hearts to the Lord.*

Q. *How is vocall prayer, deliuered either in proſe or meeter, diſtinguiſhed?*

A. It is either *publike*, or *priuate*; In the Church, Familie, or Chamber. *Act.* 10. 2. 9. and 14. 23. *Zech.* 12. 11, 12, 13, 14.

Q. *What is publike Prayer?*

A. That which is performed to God in the publike place of the worſhip, and in the publike meeting of the

Congregation; where the Pastour is to goe before in a liuely voyce, and the people to follow after in minde and heart; and in the conclusion, to say, *Amen*, to testifie their consent, and desire to be heard, *Deut.* 27. 14. to the end.

Q. *What is private Prayer?*

A. It is euery where, and in all places, and at all times; where either more are gathered together, and then one is to goe before, and the rest follow in consent as before; or else one by himselfe alone, which may pray only in minde, or also with his voyce; and this againe may be more solemne and accustomed, or a short eiaculation, &c. 1. *Tim.* 2. 8. *Matth.* 18. 19. *Ion.* 2. 1. *Exod.* 14. 15. *Zech.* 12. 13.

Q. *To whom are we to pray?*

A. To the Father, Sonne, and holy Spirit, and to them alone. *Psal.* 50. 15. *Rom.* 10. 14. *We are onely to call vpon them, in whom we are to beleeue*, and that is onely in God. I beleeue in God, not in any creature, for that is blasphemie. Neither is there in all the prayers of the Bible any other mentioned, to whom we are to sue but God alone. If any shall demand, whether he may direct his prayer to one person of three; the answer is, hee may doe it safely, and with comfort. What need we feare, while we haue our Sauiour for a patterne? *Oh, my Father, if it be possible, let this cup passe.* And *Paul* euery where, both in thankes and requests, *bowes the knees to the Father, &c.* yet must this be done with due care of worshipping all in one. Exclude the other, while we fixe our hearts vpon one, our prayers will be sinne; retaine all and mention one, wee offend not. None of them doth ought for vs, without all. It is a true rule of Diuines, All their externall workes are common: to sollicite one therefore and not all, were iniurious.

Aug. de vera Relig. cap. 25. Non sit nobis religio cultus hominum mortuorum, &c. cap. 55: honoramus angelos, charitate non seruitute: nec eis templa construimus. Orig. lib. 8. contra Celsum in principio, Hauing ouerthrowne the adoration of Angels, concludes, *Vnus nobis est placandus Deus, &c.*

Aug. in Psal. 96. Angelos quos nos colimus dicitis, &c. Vtinam illos coleretis, facile ab illis discederetis, illos non colere, Bern. in Psal. 90. Serm. 11. Non Domini nostri ergo non adorandi. To whom we owe neither faith nor obedience, to them we may not pray. Rom. 10. 14. Gal. 4. 8. *Ieremia Patriark. Censur. Orientat. cap. 22.* Onely trust in God, *ergo* inuocation, &c. It is Idolatrie to doe religious seruice vnto them which by nature are no gods, &c.

Q. *Hitherto*

Precatio est simplex vel composita. Simplex, petitio vel gratiarum actio. Petitio vbi sæpe votum.

Q. *Hitherto of Prayers generall affections; What are the kinds?*

A. Prayer is either *simple*, or *compound*. Sometimes we are all suites vnto God, another time all thankes; and sometimes againe we ioyne all together. 1. *Tim.* 2. 1.

Q. *What is simple Prayer?*

A. Where Prayer is of one nature onely. *Eph.* 1. 3. *Blessed be God.* vers. 2. *Grace be to you, &c.*

Orig. Vota, ieiunia, &c. non sunt iustitiæ ipsæ, sed condituræ iustitiarum. Tertull. adv. Marc. lib. 3. Non exigens Deus quæ fiebant, sed propter quod fiebant, ob honorem scilicet Dei. Petitio est vel ἔντευξις vel deprecatio. ἔντευξις, vbi sensus esse debet indigentiæ nostræ, estq; vel de rebus ad Deum, vt nominis sanctificatione, regno, voluntate; vel ad hominem, omnibus necessariis, siue ad ipsum, siue ad alium. Deprecatio, vbi sæpe ieiunium. Nazian. Orat. 25. in laudem Gregorij, Ieiunium est animæ auxilium, &c. Oratio virtutem impetrat ieiunandi, & ieiunium promeretur gratiam orandi, ieiunium orationem roborat, oratio ieiunium sanctificat. Est que tum peccatorum, vbi confessio; vel miseriarum immissarum a Deo lamentatio, per hostes querelæ. Composita aliquibus harum vel omnibus esse potest. Hier. cont. Pelag. lib. 1. Iustus in principio sermonis accusator est sui. Prou. 18. 17.

Q. *How manifold?*

A. It is either Petition, or Thankesgiuing. Either wee request some thing at Gods hands, or blesse him for the receipt of it.

Q. *What is Petition?*

A. When by prayer we craue any thing of God, according to his will. *Math.* 26. 39. *Iam.* 1. 6. 1. *Ioh.* 2. 1.

Q. *What may fall out here sometimes?*

A. Making of *vowes*, which is a solemne promise made to God, with mature deliberation of things lawfull, and possible, &c. *Psal.* 76. 11.

Q. *How many sorts of Petitions are there?*

A. Two; either a crauing of some things to be done for vs, or an entreating that some thing may be auoyded by vs, or remooued from vs. *Eph.* 6. 18. *Heb.* 5. 7.

Q. *What is the crauing of something to be done for vs?*

A. Our petitions to God, to bestow good blessings vpon vs; where we are to labour to haue a true sense of the want of these blessings. *Psal.* 119. 17, 18.

Q. *Wherein consists it?*

A. Either in good things that concerne God, or our selues: the first we must desire infinitely, as the end of our thoughts; the other, with moderation, as meanes to helpe vs to that good. No man desires *meate*, or *medicine* infinitely,

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nitely, but for health, we neuer thinke we haue enough of it: so God and his goodnesse must be sought without measure, but the things of this life in a meane, as meanes of a better kingdome, *Matth.6.33.*

Q. *What concerning God?*

A. Our *sanctification* of his name, the comming of his kingdome, and performance of his will: first, we pray that God may be glorified by vs; and secondly, we pray that the meanes of his glory may be sanctified vnto vs. *Math. 6.9,10.*

Q. *What concerning Man?*

A. All things conuenient and necessary for him in his condition, that both himselfe may liue by Gods blessing, and others by him, &c. *Math.6.11. Eph.4.28.*

Q. *What are the things we intreat to be remooued from vs?*

A. *Sinne* and *misery*: Where we are to make vse of that holy exercise of *fasting*, which is to abstaine from Gods creatures for a time, to testifie our humiliation before his Maiestie, *Ioel 2.15.*

Q. *What is our deprecation for the pardon of our sinne?*

A. It is our intreating of God to forgiue them, and that he will neuer lay them to our charge; Remission is an action of God the Father, whereby for the merits of his Sonne, applyed by his Spirit, he accounts sinne, as if it had neuer beene committed, *Isa.38.17.* and *44.22. Ier.31.34.* and *50.20. Mich.7.19. Matth.6.12. Colos.1.14. 1. Iohn 1.7.*

Ambr. de pœniten. l.2. c.7. Nouit omnia Deus, sed expetlat vocem tuam, non vt puniat, sed vt ignoscat. Aug. quemadmodū nobis peccatorum vulnera, nunquam desunt, sic & confessionis medicamenta deesse non debent.

Q. *What is our deprecation in regard of miseries?*

A. That the Lord would deliuer vs out of all temptations, and other afflictions and calamities: which if we consider them as they are sent of God, then our entreating is in *Lamentation*; if as they are inflicted by the wicked, it is a *Complaint*, Psal.35. and 69. In both which Psalmes, *Dauid* lamenteth for the wicked, and complaineth of their ingratitude to God. *Ier.9.19,20.*

Q. *What is thankesgiuing?*

A. An heartie acknowledgement of Gods mercies bestowed

beſtowed on vs, yeelding him due praiſe, and aſcribing vnto him, *Kingdome, power, and glory for euer, Amen.* Pſal. 29. 2 9. and 66. 2, 3. and 96. 6, 7. Luk. 1. 68. Eph. 1. 3. Col. 3. 17. 1. Tim. 2. 1.

Q. What is a compound Prayer?

A. A prayer conſiſting of all, or ſome of theſe ſimples. 1. *Tim.* 2. 1. *I exhort, that ſupplications, prayers, interceſſions, and giuing of thankes be made for all men.* As faith is the Conduit cocke, that watereth all the herbes and flowers that grow in the Garden of obedience; ſo prayer is the meſſenger that knockes at heauen gates, for the ſhowers and dewes of heauenly benediction, to make all thriue and proſper. Oh, that euery ſoule whiles it is feaſting and banquetting with God by faith, as *Eſter* with *Ahaſueroſh*, could bethinke it ſelfe, what ſuites it hath to him, or what trouble-ſome enemy it would be rid off, ſuppoſe it to bee ſome potent *Haman* of pride, &c. How ſoone ſhould it be executed and crucified before our eyes, if we could but make our complaint to our beſt beloued? Or if we finde we haue more neede to petition for our ſelues then deprecate againſt others, then let vs duely conſider what grace we want, and make our ſuite to God, as *Achſah* to *Caleb*, *and we ſhall haue giuen vs the plentifull ſprings of grace, both aboue and beneath.* And that we may doe all theſe, the Lord powre vpon vs the ſpirit of grace and ſupplication, and that we may cheerefully looke vp to him whom we haue pierced with our ſinnes, &c. *Zech.* 12. 10.

As *Iſaacs* mariage proſpered, becauſe it was begun with the prayer of *Abraham* the father, proſecuted with the prayer of *Eliezar* the ſeruant, and finiſhed with his owne prayer: So can it not faile, but that they ſhould bee bleſſed which imitate ſuch a patterne: When Chriſt was baptized, he prayed; when he was tempted he prayed: whē he brake bread he prayed: when he wrought miracles he prayed: when he was troubled in the garden he prayed: when he ſuffered on the croſſe he prayed, &c. *Verè nouit certè viuere, qui rectè nouit orare. Si non ſemper precamur, ſemper debemus habere paratum precantis affectum. Macar. Hom. 8.* ἵνα συναπέλθῃ ἡ ψυχὴ σὺν τῇ εὐχῇ. *vt ſimul egrediatur anima cum precatione. Chryſoſt. in Math Tardius, dando quod petimus, inſtantiam orationis nobis indicit.*

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CHAP. III.

Of the Sacraments.

Question.

HItherto of Prayer; *What is the celebration of a Sacrament?*

A. *An act of faith, whereby according to Gods institution, we celebrate the Sacraments ordained of God by the reciprocall action of godly giuing and taking:* 1. Cor. 11. 23,24,25,26. Hence the Lords Supper is called a Communion, God communicating to vs by giuing, we with him by receiuing. 1. *Cor.* 10. 16.

Celebratio Sacramenti, cuius partes, altera spiritualis ipse Christus et fructus eius, altera sensibilis tam signo quam solenni acceptione pro Christi institutione. Signum varium fuit pro Christo exhibendo, exhibito. Sacramentum est Christiani simitum nativitatis tum educationis. Nativitatis pars spiritualis est lauacrum spirituale peccatorum, et regeneratio per mortificationē & vivificationem. Terrena pro Christo exhibendo signū extraordinarium

Q. *What is a Sacrament?*

A. *It is a diuine testimony, wherein externall sensible things, by a solemne right, are separated from common vse, to signifie, seale, and represent vnto the faithfull, assurance of life in Christ Iesus.* Rom. 4. 11. Circumcision is said to be a *signe and seale of righteousnesse by faith*,. A signe in regard of the thing signified, a seale in regard of the couenant made betwixt God and man; of righteousnesse, not our owne, but that of Christ, both actiue and passiue; for all the wayes of God are iust and true, and therefore no imperfect righteousnesse can be sealed in Gods contracts and treaties with men by faith, for that, as the instrument, makes the righteousnesse of Christ ours by imputation.

Q. *How many parts, or members be there in a Sacrament?*

A. Two; *The outward and sensible signe, and the inward and spirituall grace*; for as man consists of a body and soule, and that nothing ordinarily comes to the soule but by the body, Almighty God condescending to our weakenesse, hath ordained outward teachers, to conuey knowledge and comfort to the inward man. *Math.* 26. 26. *This is my body.*

fuit transitio per mare rubrum, ordinaria circumcisio: exhibito baptismus. Educationis pars spiritualis alimentum spirituale : Terrena pro Christo exhibendo, extraordinaria aqua a rupe, manna de cœlo; ordinaria, agnus, &c. exhibito cœna panis & vini.

If bread, and the body of Christ were not two distinct parts of a Sacrament, the Sacrament it selfe should be lame and imperfect, both in reason and religion: In reason, because the relation betwixt the signe and the thing signified should be taken away, the one being present without the other, as a reall presence of flesh, without a reall presence of bread; and so the teacher of the outward man being removed, God is so farre in the Sacrament aboue our capacitie, as the Sacrament it selfe is aboue our capacitie. This is my body, may easily bee explained, if sacramentall proportion be obserued; for Papists deny that in the reale, which they grant in the wholesale, not suffering the properties of the *genus* to be applyed to the *species*. In euery Sacrament there is a signe, but here is none, except it bee in colours, figures and dimensions without any substance; or else the signe is inuisible, as the body vpon the altar is a signe of the body vpon the crosse; and so the signe shall be inuisible, and the thing signified visible. Againe, 1. Cor. 11. 25. if the wine in the cup be the blood, then must it be read thus, This blood is the new Testament in my blood: so absurd that common sense would teach a man better. Exod. 24. 8. by blood the Testament is sealed, and by wine both are signified. *Marke* and *Mathew* call the cup his bloud, and *Paul* the Testament. So that it is both in the same sense, putting the signe for the thing signified. *Tertull. lib. 4. cont. Mar. Hoc est corpus meum, i.e figura, &c. Aug. in Psal. 3. Non dubitauit dicere, hoc est corpus meum, cum signum daret corporis sui. Bern. in assumpt. Mar. Serm. 5. Per significationem non per proprietatem. Gelas. adu. Eutych. & Nestorium,* Certainly it is a diuine thing, by which wee are made partakers of the Diuine Nature: *Et tamen non desinit esse substantia vel natura panis & vini. Aug. de doct. Christian. l. 3. c. 16. & cont. aduers. Leg. & Prophet. l. 1. c. 9. Si præceptiua loquutio aut flagitium et facinus vetans, aut beneficentiam & vtilitatem iubens, non est figurata loquutio; si autem videtur flagitium aut facinus iubere, aut vtilitatem & beneficentiam vetare, figurata loquutio est (nisi manducaueritis (inquit Christus) carnem filij hominis, facinus iubere videtur) figura est ergo, præcipiens Passioni Domini esse communicandum, & suauiter & vtiliter recondendum in memoria, quòd pro nobis caro eius crucifixa est.* Ergo Papists hold the shape of Bread and Wine to remaine, least the receiuers should be afraid to eate a man in his bigneſse and largeneſse: it is fearefull to kill a man, but most horrible to eate him aliue. *Augustine* therefore thought such speeches figuratiue, and saith further, *Corpus illud dicimus quod ex fructibus terræ acceptum & prece mystica sanctificatum &c.* And *Gelasius* fore-named, Bread and Wine remaine in the substance, and are a semblance and image &c. *Idem de consecrat. dist. 2. comperimus, quòd quidam sumpta tantummodo corporis sacri portione a calice sacrati cruoris abstineant, qui procul dubio, quoniam nescio qua superstitione docentur, astricti aut integra sacramenta percipiant, aut ab integris arceantur, quòd diuiso vnius eiusdemque mysterij sine grandi non sit sacrilegio.* May be, if the people should deale with their Priests in giuing them halfe their maintenance, as they with the people in giuing them halfe the Sacrament, it would either coole their deuotion, or worke a reformation.

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citie, that it is incredible to beleeue either the thing, or the contradicting power of God in such a conuersion; for it were vnreasonable to turne a peece of bread into a glorified body, or a glorified body into an omni-present God. A Sacrament is the plainest part almost of Diuinitie, and commeth lowest both to our necessitie and capacitie. For vnlesse it were an externall and sensible representation, applying and manifesting something internall, otherwise obscure, it were no Sacrament: and why should our Sauiour institute corporal signes and symboles but to enforme and feed the easier our bodies and soules, in themselues vnable to soare into such mysteries, or take hold of them vnlesse they were cloathed with materiall elements? yet Papists eleuate it aboue all Diuinitie, and make it obscure aboue measure. Secondly, it is against reason in proper speech to call a member the whole, and to say the body of Christ is the whole entire and perfect Sacrament. If they say it is but a part, then let them shew vs the other, the bread being vanished away, and remaining no more in his substance. Thirdly, it is against Diuinitie and Religion, to thinke any part of it to be corporall food; for it is the rule of the will, and consequently of the whole man; and so is a spirituall teacher, though it be helped by sensible meanes to conuey it selfe into the soule, and therefore Christ in the Sacrament profiteth not, except he be eaten by faith. A wicked hypocrite may receiue bread; but the signe, seale, and thing signified are none of his; for he hath no experience of this mystery, that wants the first part of Diuinity, faith; without the which (charity) the second cannot worke, no more then a man liue without a soule.

Ambros. Sanctis quodcunq; spospondérit implere consueuit, nostrarum immemor iniquitatum, suarum non immemor sponsionum. Idem, Non est arrogans vsurpatio, sed fidelis, quia verum Deum non posse fallere confitetur. Iterum, non vsurpatorie speraui, qua vt sperarem ipse feciſti. Seruus sum, expecto alimentum a Domino: miles sum, exigo ab imperatore stipendium: vocatus sum, postulo ab inuitante promissum.

Q. *What is the sensible signe?*

A. *That externall part, which is lyable to the senses, whereby our faith, being weake, and our sanctification but in part, our obedience very imperfect, and prayers, not as they should be; Notwithstanding the diuine goodnesse witnesses to our senses, the*

cõstancie of his purpose to saue vs, & it is (as it were) the badge, symbole, and token, whereby the true Church is married to the Spouse Iesus Christ; and therfore separated from all other companies, and hence it is, to shew, to whom she belongeth, and to distinguish her from all other sects. Hos. 2. 19, 20. Math. 28. 19. Act. 8. 36, 37. 1. Cor. 10. 17, 18, 19, 20, 21.

Q. *Haue these signes beene alwayes the same?*

A. *No; They haue beene diuerse, according to the times of Christ, either as he was to be exhibited, & then they were ordinary, and extraordinary; or else as he is exhibited in our flesh.* Before his comming, he confirmed the ordinary signes by extraordinary miracles, lest the *Iewes* should doubt of the *Messias*, or of the vertue of such externall rites and ceremonies. The *Cloud, Pillar of fire, Manna, Rocke, Red sea, &c.* were all Sacramentall signes to the *Iewes*, as well as Circumcision, and the Passeouer. 1. *Cor.* 10. 1, 2, 3, 4.

Q. *What is the spirituall part?*

A. *Iesus Christ, both God and man, with all his benefits, which hath neuer varied.* Heb. 13. 8. The Cup, & the Bread, 1. *Cor.* 10. 16. are called, a Communion, that is, the drinking of the wine in the Cup, and eating of the bread, makes a communion betwixt vs and them in corporall nourishment: So Christ with all his benefits, being receiued, and the fruit thereof being truly perceiued by faith, is our happie communion with the body and bloud of Christ: otherwise we communicate no more with Christ in the Sacrament, then we doe with the bread and wine, whiles they stand vntouched vpon the Communion Table.

Q. *How many Sacraments are there?*

A. Two; one of our *Natiuitie*, and another of our *Education*: our Christianitie is sealed vnto vs both in the birth, and growing of it; for as the application of Christ vnto vs, is both for our being in him, and rising with him: so the two seales thereof, are either for our graffing into Christ, or growing vp with him. Hence the first Sacrament may be called the symbole, or seale of our entrance, or initiatiõ in Gods Church: it is (as it were) our *matriculatiõ*, &c

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The second, is the Sacrament of our spirituall nourishment, and continuance therein. It hath beene an ancient custome in the Church of God, to set the *Font* below in the Church, and the *Table* aboue, which thereupon may seeme to haue beene called the high Altar, not for to sacrifice Christ vpon it with the Papists, but to remember that euerlasting, and perpetuall sacrifice hee offered once for vs vpon the Altar of his Crosse. This disposing in these distinct places the *Font* and the Communion Table, is a humane Ceremony, and not without edification, because it carries with it a proportionable signification to both the Sacraments; and yet are these places, or instruments set vp in them, no waies Sacramentall, though profitably significant. 1. *Cor.* 10. 16. The Cup, in the Communion, is no more Sacramentall, then the Font in Baptisme; and yet the Apostle sayes, *The Cup, which we blesse, is it not the Communion, &c?* He makes an holy vse of the Cup which containes the wine, and so may we of the Font which holds the water: yet must we not thinke the Cup more holy then the wine, the Font then the water, or the table then the bread and wine, &c. And therefore it is a sinne in some ignorant people, that more reuerence the high Altar, then the Sacrament it selfe, and thinke that the suppleneſſe of their knees, in bowing at, or before the naked, vnfurnished Communion Table, should bee a maske to hide the starkneſſe and numbneſſe of all the ioynts of their Soules, in their submission to the Commandement it selfe, in a spirituall eating and drinking at the same Table; which is therefore to be reuerenced, because it is the Table of blessing so spirituall a banquet. For it is often seene and knowne, that superstitious *Papists*, and carnall Protestants, (for I speake not of them that reuerence the place for the mysteries themselues (as *Paul* did the Cup for the Sacramental wine) that their knees, which are *Camell*-like in the common curtesie in Gods house, are ioyntlesse and *Elephant*-like, in the speciall obedience vnto his precepts, to whom the house and place is consecrated.

The place (saith *Nazianzen*) doth warne vs, that we should celebrate the Communion with high & heauenly thoughts. Christ in an vpper chamber, we in a most eminent place of the Church, &c. But most especially this Sacrament comming from heauen (as S. *Ambr.* saith) requires an heauenly minde in the receiuer.

Q. *What is the Sacrament of our Nativity?*

A. *It is the Sacrament of our engraffing into Christ; and therefore but once vsed of vs.* For wee are but once borne Christians, though wee haue daily vse of nourishment, to grow vp in Christianity, *Rom.* 6.3,4,5, *Col.* 2.12,13.

Q. *What is the externall part thereof?*

A. Before Christ was exhibited in the flesh, the extraordinary signes were the passing of the *Israelites through the red sea*, and the *Cloud*, that was by day to couer them, and the Pillar of fire by night to guide them in the wildernesse: the ordinary signe was the *circumcising* and cutting of the foreskinne of the flesh, but since Christs comming our Baptisme, or washing of the flesh. *Matth.* 28.19. 1. *Cor.* 10 2.

Q. *What is the spirituall meaning of this?*

A. *Christs righteousnesse washing away our sins*: secondly, *the presenting of vs as holy, cleare, & cleane before the Father, whereby we are deliuered from death, and restored againe to life.* Eph. 5. 26,27. Tit. 3. 5. 6.

Q. *What is the Sacrament of our spirituall education?*

A. *It is that Sacrament of our spirituall nourishment, or growing vp with Christ, after we are once in him, and therfore this is more often to be performed by vs,* 1. Cor. 11.26.

Q. *What is the sensible part thereof?*

A. Before Christ was exhibited, the extraordinary signes, were *Manna*, and the *water* which ranne from the *Rocke*; the ordinary was the *Lambe* in the Passeouer. Since Christ was exhibited, the *bread* and *wine* in the Lords Supper, *Math.* 26.26,27,28. 1. Cor. 10.3.4.

Q. *What is the spirituall meaning?*

A. *Our continuall strengthening of the spirituall man by his*

Aug. Tract. in Ioan. 80. non quia dicitur, sed qui a creditur. Chrys. in 1. cap. ad Rom. Serm. 2. nulla prorsus re liberamur nisi per fidem. Ierem. Patriarke Censur. orienta. cap. 48 Fides tua ad omnia valet, &c. non possunt, qua Deus largitur, veluti sacerdotalis munere perfici Aug. Tract. 6. in Epist. Iovin. aliud est aqua sacramenti: aliud aqua, qua significat spiritum Dei, aqua visibilis est, &c. Et abluit corpus, & significat quid sit in anima, per illum spiritum mundatur & saginatur. Tertul. de resurrect. carnis, Christus deuorandus auditu, ruminandus intellectu, fide digerendus. Christ thus receiued will yeeld, as S. *Aug.* witnesseth. *lib. 2. de visitat. infirmor, viaticum tibi saluberrimum, redemptionis pretium, redemptoris monumentum, redempti munimentum*: otherwise it may be said of thee as it is of *Simon Magus. Decret. part. 3, dist. 4. c. 145, melior Centurio nondum baptizatus Simone baptizato, &c.*

often feeding (as it were) by faith vpon the Lord and his righteouſneſſe, to the vndoubted aſſurance of etrrnall life, Ioh. 6. 32, 33. 35. 50, 51. 54, 55, 56, &c. Say not now (O careleſſe Chriſtian) when thou haſt runne ouer theſe rules, thy Catechiſme is done: but conſider it is not done, till thou haſt done it. Thou mayeſt be an vncleane beaſt for all thy chewing of the Cud, and frequent repeating of theſe leſſons, except thou diuide the hoofe in holy practiſe. I haue endeauoured to anoint thy right eare with wholſome aduiſe, but labour thou to haue thy righe thumbe and toe annointed with the holy oyle of grace, to walke more ſmoothly and currantly in the wayes of God. Remember thy Baptiſme, and entrance into the flood *Iordan*; not there like boyes, to play and paddle in ſo holy a water, but to waſh and be cleane. And for the Lords Supper, bee not like the changeling, *Luther* mentioneth, that is euer ſucking, neuer batling: rather take Saint *Peters* aduiſe, 1. *Pet.* 2. 2. *As new borne babes deſire the ſincere milke of the Word, that ye may grow thereby.* The bottle and the Bible are both alike, if wee drinke not the liquor, it cannot cheare vs; and if wee eate not the little booke, concoct, and digeſt it, what nutriment can it afford vnto our ſpirituall life? Let vs all in the feare of God, like *Gedeons* Souldiers, learne to be as able to carry in our hands the burning Lampes of godly life, as wee are with our mouthes to ſound the trumpets of Gods truth. I ſay not a word more; make the rule the rudder of thy life, and the fountaine of thy well-liuing, and then doe that which thou knoweſt to be good, and happy art thou.

FINIS.